

INDIANAPOLIS IN 46204
IN ST LIB NEWS SEC
140 N SENATE
SFC#11440NS329 38JF99999
*****3-DIGIT 462

The Indiana Jewish POST & OPINION

Volume 56, Number 52 September 19, 1990 ♦ 29 Elul 5750 60¢



A GOOD NEW YEAR — This exquisite Jewish New Year design is one of the panels in a 25-piece quilt that has been a year in the making and will be on display at the Jewish Community Center in Binghamton, N.Y. Twenty-five women under the direction of the quilt's originator, Flora Rosefsky, and with the quilting expertise of Sandra Paston, completed the quilt. Jewish holidays, festivals, symbols observances, and even the Holocaust, were woven into the work. The prevailing color of the New

Year panel is a light blue with the apple in red, the lettering in green and the shofar in ivory. The photograph appeared in The Reporter of the Jewish Federation of Broome County and is being reprinted by permission. There is a possibility that the quilt could be put on display in other communities. The New Year panel was the work of Marilyn Aigen, who did the applique and quilting. Peggy Marcus, Dorothy Schagrin and Sandra Paston did the embroidery.

UJA's Stein to speak for Bonds

Martin F. Stein, Jewish leader and businessman, will speak at the Indiana-Israel Dinner of State on Sunday evening, Sept. 30, at the Westin Hotel.

Indianapolis community leaders Herbert and Linda Melrose will be honored with the Israel Medal for their dedicated service to Israel and the community, according to Carl Cohen, State of Israel Bonds General Chairman for Indianapolis.

Stein is chairman of the board of the United Jewish Appeal, national chairman of the President's Club of State of Israel Bonds and co-chairman of Immigration and Absorption for the Jewish Agency for Israel.

As national chairman for UJA he played a key role in the rescue of Ethiopian Jews. For Israel Bonds, he heads a special effort to provide funds for employment opportunities and housing for Soviet Jewish immigrants to Israel.

Stein has leadership positions on almost all the national



Martin Stein

and international Jewish organizations, from AIPAC to Lubavitch to United Israel Appeal. He received the Israel 40th anniversary medal at an international Israel Bond Dinner in 1988. Stein also is on business, professional, cultural, educational and philanthropic organization boards. He is chairman of the board of Eye Care One, optical retailers and manufacturers.

For reservations or information call the Israel Bond office, 848-2000.

Reform leader predicts gains in Israel, USSR

Israel and the Soviet Union are ripe for Progressive Judaism — known as Reform Judaism in the United States — according to Dolores Wilkenfeld, North American chairman for the World Union for Progressive Judaism.

Wilkenfeld, immediate past president of the National Federation of Temple Sisterhoods, was in town Sept. 10 to speak to the opening lunch meeting of the Indianapolis Hebrew Congregation Sisterhood.

The WUPJ was established in London in 1926 to link non-Orthodox Jews around the world through a variety of education, religious and cultural programs. In some countries the movement is called Liberal or Progressive Judaism and is the only alternative to strict Orthodox Judaism.

There are one million members in North America and another 500,000 in Israel, South Africa, Europe, Latin America, Australia and New Zealand.

Recently, Conservative-Reconstructionist congregations were admitted to the WUPJ, Wilkenfeld said.

"In the Soviet Union and all



Dolores Wilkenfeld of Eastern Europe, Jewish people have been long isolated from their religious roots and they are hungry for it," she said. She plans to bring them Judaism in the form of a new Liberal temple in Moscow. Government permission to build the temple has been granted and now all that's needed is the money.

"We are just beginning in the Soviet Union to develop an indigenous Liberal movement," Wilkenfeld said. "You are talking about a very intellectual and sophisticated population. They are very much attuned to a contemporary Judaism."

In fact, representatives from the Soviet Union, Poland and Hungary joined counter-

parts from 16 other nations at a world conference of the WUPJ in May.

Wilkenfeld hopes that those Russians who are introduced to Progressive Judaism — and who emigrate to Israel — will bring their new religious practices with them.

"At no time has the potential for Progressive Judaism in Israel been better," she said. "With the new aliya there are more people attracted to Progressive Judaism than in previous waves of immigrants. Their first taste of Judaism will not be back to the ghettos, but into the modern world of Jewish life."

There are 21 Progressive congregations in Israel. The WUPJ also operates the Leo Baeck School and Community Center in Haifa, combining religious and secular instruction, and has opened the World Education Center for Progressive Judaism in Jerusalem, which is affiliated with the Hebrew Union College. Politically, the group works to achieve equal rights for non-Orthodox Jews in Israel.

Despite a growing interest

Continued on page 4

American Heart's

Food Festival®

**TRIM THE FAT
AND CUT CHOLESTEROL
FOR LIFE!**

WE'RE FIGHTING FOR
YOUR LIFE



**American Heart
Association**



**Celebrate American Heart's
Food Festival at the 86th and
Township Line Kroger the week of
September 23-29!**

• Nutritious and Delicious

• **Kroger Honey**

• **129** 16 ounce

Plus, Saturday, September 22, is Kroger Kid's Day. Demonstrations will be given throughout the day to help kids learn how to prepare Heart Healthy snacks.

Singles day at the races

Singles from Indianapolis will join singles from other Midwest cities on Sunday, Oct. 21, for a day River Downs race track in Cincinnati.

The outing is sponsored by Connection, a singles group affiliated with the Indianapolis Jewish Community Center, and the Cincinnati Community Center. The \$25 cost will include transportation by chartered bus, track admission and reserved Clubhouse seats. The bus

will leave 10 a.m. from the JCC and will arrive back at the JCC 8 p.m. Those who wish to drive to the track may meet the group or join in a carpool which will leave from the JCC at noon. Tickets for admission and reserved seats alone are \$3.75 and can be picked up at the track entrance or the Cincinnati JCC.

Reservation deadline is Oct. 5. For more information, call Greg Sacks at 875-9655.

SYNAGOGUES

The weekly portion is Haazinu, Deuteronomy 32:1-52.

The Haftarah is Hosea 14:2-10; Micah 7:18-20 and Joel 2:15-27.

BETH-EL ZEDECK

Services will be led by Rabbis Dennis and Sandy Sasso and Cantor Ray Edgar at 6 p.m. Friday and 10 a.m. and 6:30 p.m. Saturday.

B'NAI TORAH

Services will be led by Rabbi Reuven Shechter at 6:30 p.m. Friday and 9 a.m. and 6:15 p.m. Saturday.

ETZ CHAIM

Services will be led by Rabbi Shlomo Mashraky at 8:30 a.m. Saturday.

INDIANAPOLIS HEBREW CONGREGATION

Services will be led by Rabbis Jonathan Stein and Laurence Milder and Cantor Janice Roger at 8:15 p.m. Friday and on Saturday at 10:30 a.m. with Torah Study at 9:15 a.m.

UNITED ORTHODOX HEBREW CONGREGATION

Services will be at 6:25 p.m. Friday and at 8:30 a.m. and 6:23 p.m. on Saturday.

National, local groups focus on preserving environment

By NEILA POMERANTZ

Caring for the environment is nothing new to Jews. For instance, The Torah says that during a war, fruit-bearing trees must be spared, although other trees may be cut down for necessary war material.

The Talmud tells us that tanneries, cemeteries and threshing floors were placed 40 cubits outside the walls of Jerusalem so as to protect the environment.

There are numerous references in Jewish law and literature to the preciousness of nature's bounty and the need to preserve living things.

Today, American Jews are starting to confront problems of environmental destruction and waste of resources.

The Federation of Reconstructionist Congregations and Havurot has called for members to develop "positive environmental policies in all of their purchasing, as well as in their use of materials and energy resources."

The FRCH urges its synagogues to provide for recycling centers and to join with

other pro-environment efforts.

Indianapolis will take a step in this direction when recycling bins for newspapers and beverage cans are set up at the Indianapolis Hebrew Congregation. They will be open to the community.

The bins should be up by Yom Kippur, according to Greg Silver, coordinator of the project, which is sponsored by the temple's Social Action Committee.

Silver said IHC Rabbi Jonathan Stein will talk about the project during Rosh Hashana services.

"This is something for the rededication of our congregation to the environment," said Silver, who is active in the Sierra Club.

Proceeds will be used to fund the Brightwood Hunger Project and other projects of the temple's Social Action Committee.

Silver also conducted an "energy audit" of the temple regarding the use of lights and

energy for heating and cooling. The temple will buy recycled stationery. The temple already uses paper cups instead of styrofoam cups.

Outside, trees have been planted and bird feeders have been installed.

The FRCH urges its synagogues to provide for recycling centers and to join with other pro-environment efforts.

A new group has started to help carry this out. Shomrei Adamah—Guardians of the Earth—is the first Jewish environmental resource center and an independent project of FRCH.

Shomrei Adamah's mission is to provide Jewish leaders and educators with liturgical, educational and resource materials which inspire an awareness of nature and promote an active practice of stewardship in home and community, based in Jewish heritage.

For people who wish to use Continued on next page



BACH & DYER

Upholstery and Custom Design

659 Virginia Ave.
638-8309



25% Off All Fabrics

*Coupon good for 25% Off Fabrics, with this ad
Expires October 31, 1990*

**Stop in and see our new showroom
or call for an appointment for our
Shop-At-Home Service
638-8308**

I HEARD IT ON TUESDAY

Wartime memories... pre-Cold War opportunities

BY GISELA WEISZ

TEL.: (317) 255-5019

FAX: (317) 255-1660

HEROES AND HEROINES: The memories go back a long way. Rose Nelson was an



Army nurse in World War II, taking care of post-operative wounded men. She spent 2 1/2 years in Italy and Africa with the Michael Reed Hospital Unit, which was called the 16th Evacuation Unit and held 750 beds. It was a front line hospital. Sharp in Rose's memories stay an escape from a leaking ship... a transfer from vessel to vessel on the

open seas... wounded men and women by the score... collapsing hospital tents and more... but the beautiful memories remain along with the ugly. The health care workers at the hospital served hand in hand and lived like a cohesive family, depending on each other.

For the past 45 years, on Labor Day, the 53 nurses, enlisted men and officers, who have seen life and death together for the span of two and a half years — had since met yearly. Each year they meet in a different city. This year the meeting was in Indianapolis. Friday evening a barbecue awaited guests at the Marten House, a banquet was organized for the group on Saturday there, and also a brunch on Sunday. Army buddies came from as far as Colorado, California and many other parts of the country to meet and greet

those who served with them in the heavy hours. Rose Nelson — who took care of the injured who had belly, head and chest wounds — goes every year over Labor Day to give homage to those who saved lives along with her.

Before this year's meeting, Rose advertised the reunion in a paper and one of her wartime patients chanced on the announcement. At the reunion he said he had been looking for these people for the past 25 years. He was thrilled to meet the group in Indianapolis and in his speech he thanked the people who, during World War II, saved his life.

HOLIDAY: Marilyn and Don Hester will break the fast in the Indianapolis home of Bren and Mel Simon, after the Yom Kippur holiday.

OLD FRIENDS: Ilu and Bob Ginsburg, childhood friends of Blanche Stonehill, visited here for a week from Westwood, Calif. Blanche and her brother Gene Friedman with wife Betty entertained the dear friends in Indianapolis.

COUNTRIES AND PEOPLE: Marilyn and Don Hester with Bren and Mel Simon were invited to a wed-

dining in the South of France. Near Cannes, the tiny golfing village of Mougins is the birth place of Picasso, the painter and sculptor. His home was converted to a little eight-room hotel and the two Indianapolis

couples stayed there. Attending the ultra-elegant wedding along with the Simons and the Hesters were Mariel Hemingway, Brigitte Nielsen, Robert Evans, Princess Stephanie of Monaco and many other celebrities.

Merilyn and Bren stayed in the resort, while Mel and Don traveled on their private jet behind the Iron Curtain, or rather into one of the newly liberated Soviet satellite countries and into other European states, on business.

DINING: Would you like

to predict the future? If this paper is delivered on time, you will be able to foretell what will be on the evening news! At a benefit silent auction at the Bureau of Jewish Education, to benefit the school, Rhonda Gerson-Hurwitz won an evening with Reid Duffy, television food critic for Channel 6. On Thursday, Sept. 13, on the 11 o'clock evening news, they will be seen dining together at the new Abuzzi's Restaurant in the Omni Hotel North.

Rhonda ordered Steak Diane; Rick, her husband, had blackened halibut; Duffy had a rack of lamb and Tom, the grip, had a filet. According to Rhonda, each diner said his own selection was superb. The restaurant has hired noted chef Jan Emous, formerly with the Chateau Normandy.

Reform leader

Continued from page 2
in traditional and Orthodox Judaism in America, Wilkenfeld assets that "the future of Judaism in America will rest with the Reform movement, especially among the unaffili-

ated." Worldwide, the WUPJ has 55 congregations in Great Britain; 12 in Australia; 12 in Latin America; 13 in South Africa and 20 in continental Europe.

Environment

Continued from prev. page
IHC's recycling bins: Cans must be aluminum or steel beverage cans and should be rinsed and dried.

Newspapers will be sold to

SMI Recycling of Indianapolis and should be bundled or bagged. Other items, such as plastic and glass, may be added to the recycling program if the market for them improves, Silver said.

KENNETH FELD PRESENTS
RINGLING BROS. & BARNUM & BAILEY CIRCUS
BROUGHT TO YOU BY
GUNTHER GEBEL WILLIAMS FAREWELL TOUR
YOUR LAST CHANCE TO SEE AMERICA'S 20TH CENTURY CIRCUS HERO

Wed. SEPT. 26 thru Sun. SEPT. 30
Market Square Arena

SHOWTIMES
Wed. SEPT. 26 7:30PM
Fri. SEPT. 28 7:30PM
Sat. SEPT. 29 12NOON... 4:00PM... 8:00PM
Sun. SEPT. 30 1:00PM... 5:00PM

WAYS TO GET YOUR TICKETS
IN PERSON: MARKET SQUARE ARENA BOX OFFICE and all TICKETMASTER outlets including select L.S. AYRES and KARMA RECORDS (service charge added at outlets)
BY PHONE: (317) 339-5151 Mon.-Fri. 9 AM to 6 PM/Sat. 9 AM to 6 PM/Sun. 9 AM to 5 PM. Use VISA or MASTER CARD. (service charge added to phone orders)
BY MAIL: Send self-addressed, stamped envelope with check or money order payable to RINGLING BROS. CIRCUS, Market Square Arena, 300 E. Market Street, Indianapolis, IN 46204 (\$2.00 service charge per mail order)
Information: (317) 639-2112
Group Rates: (317) 236-6515
*****YOUR BEST*****
ENTERTAINMENT VALUE!
ALL SEATS RESERVED - PRICE INCLUDES TAX
\$8.00 - \$9.50 - \$11.50

WISH-TV 8
WISH-TV Ch. 8 KIDS' SHOWS - SAVE \$2.00 ON KIDS UNDER 12
Cub WIXIN9 POSTER NIGHT
One FREE Commemorative Circus Poster will be given to each child under 12 upon entry to the Arena with paid admission to the 7:30 PM show on Fri. SEPT. 28

The Indiana Jewish Post & Opinion
USPS 262-180
Published weekly by
The Spokesman Co. Inc.
60¢ per copy
\$29 per year
Editor
Neila Pomerantz
Advertising
Barbara Lemaster

All communications involving editorial material should be addressed to P.O. Box 449097, Indianapolis, IN 46202, 317 927-7800. All circulation correspondence should be addressed to The Indiana Jewish Post and Opinion, Subscription Department, P. O. Box 2125, Knoxville, IN 46198-2125.

Changes of address and other circulation problems are handled by mail only. Please enclose a recent label from your copy of the paper showing your name and address.

All publicity must be in the office of the Indiana Jewish Post and Opinion by Wednesday, the week before publication. No publicity can be taken over the phone. Publicity photos just be in the office by Thursday the week before publication.

Known office of publication, 2120 N. Meridian St., Indianapolis, IN 46202. Second class postage paid at Indianapolis, Indiana. Postmaster: Send address changes to The Indiana Jewish Post and Opinion, Subscription Department, P.O. Box 2125, Knoxville, IN 46198-2125.

Holiday Greetings to our Friends
MARK HOLBREICH, M.D.
Pediatric & Adult Allergy and Asthma
8803 N. Meridian St., Suite 365 • 574-0230

Rosh Hashanah & Yom Kippur Dinner
Matzo Ball Soup, 1/4 Roasted Chicken, Sliced Beef Brisket with au jus, Potato Kugle, Fresh Green Beans, Fresh Royal Hawaiian Carrots, Honey Cake
\$14.95 per person
Orders for Rosh Hashanah must be in by September 15th. Orders for Yom Kippur must be in by September 22nd. Minimum two dinners.
Call 251-3026... for free delivery
Bruce Signer Chef

NORM WEISMAN

FLASH! Chuckles. Did you know that there are millions of men running for offices? However, we do not call them politicians. We call them



commuters.....AND.....A trivia: If Dan Quayle, "an extra good golfer" would play a round of golf with George Bush, who would win?.....AND.....The small town policeman said to the pushy fellow, "You can't come in here." The pushy fellow said, "I'm a reporter and I was sent here to do the murder." "Well," said the policeman, "you're too late, the murder has already been committed".....AND.....Perfume is priced by the dram. There are special prices for people who don't give a dram.

FLASH! Congrats to Brad Berman (Leonard/Rita) who has just engaged a lovely gal, Mary Muncie, to become his bride. Wedding plans are being made for Nov. 14 at IHC. Brad is a CPA. Good luck to the happy couple.

FLASH! Mazel Tov to Mike and Robyn Alboher, who are the proud parents of twins, born Aug. 14, son Parker and daughter Paige. Going around with swelled chests are the grandparents, Jack and Sylvia Alboher and Aaron and Carolyn Cohen. Congrats to all.

FLASH! Orchids to a wonderful guy, Jim Shmerling, who is the assistant director of IU Hospitals and administrator of Riley Children's Hospital. He does a wonderful job and enjoys his work. To know Jim is indeed a pleasure. Keep up your great work, Jim.

FLASH! True-isms. Primaries (before election time) are what separates the aspirants from the half-aspirants.....OR.....Remember, bad politicians are elected by good voters who do not vote.....OR.....Isn't it remarkable that Rosh Hashanah and Yom Kippur always fall on a Jewish holiday?

FLASH! Enjoying a gourmet dinner at Watson's at the Radisson, to celebrate the 29th anniversary of Elliott and Rosalie Gussow and the anniversary of Elaine and Frank

Rosen, were celebrants Marian and Jerry Goldstein, Marvin and Debbie Klapper, Helen and Ralph Bloom, Audrey and David Cohen and Sondra and Dick Trepper. Many more happy anniversaries to the Gussows and Rosens.

FLASH! Belated birthday greetings to a couple of charming gals, Janet Wagman and Annette Simkins.....So true. A tree will make 3 million matches, but one match can burn 3 million trees.

FLASH! Daffynitions. (Inflation)-is when the tip you leave at lunch used to buy one. (Astronomer)-A night watchman with a college education. (Tired rug)-Hasn't had a "nap" in years. (Alcoholic acupuncture)-A fellow who always gets stuck for the drinks. (Bridge)-A game of mind over chatter.

FLASH! Celebrating their 35th anniversary, Eric and Jeannette Taylor were hosted by several of their couple-friends, at a lovely dinner party at Hollyhock, Sunday, Sept. 9. May you both enjoy many more happy anniversaries.

FLASH! Be sure to vote for a great gentleman, Gary Miller, who is a candidate for Superior Court judge on the Republican ticket, Nov. 6. Gary is and always will be, a community-minded fellow. He will be an asset to the court. Best wishes, Gary.

FLASH! I am puzzled. You do not qualify as a citizen of the U.S. if you are ignorant. If you are illiterate, you cannot vote. If your character is bad, you cannot vote in the U.S. You can get elected, but you cannot vote.....FLASH! Norm's philosophy of the week: Only a few men owe their success to golf. Most men own their golf to success.

FLASH! Surprise. Surprise. A lovely 40th anniversary dinner party feted Irving and Betty Calderon, on Saturday, Sept. 8 at the Broadmoor Country Club. Hosting this wonderful affair were their children, Howard/Sally, Stephen/Marlene, Carolyn and Fran/James. Mazel Tov and may you enjoy many more terrific anniversaries with your loved ones, family and good friends.

FLASH! I love this. Mrs. Rivkin complained to her husband that the new cleaning lady stole some of their towels. Mr. Rivkin asked, "Which towels, dear?" Mrs. Rivkin replied, "You know, the ones we got from the hotel

in Miami Beach."

FLASH! Attending the Midwest Sephardic Convention in Chicago, several weeks ago, were about 30 Indyites. One of the speakers who addressed this large convention was our own Rabbi Dennis Sasso.

FLASH! Surprise. Surprise. And Rose Neubauer was certainly surprised and delighted at a lovely birthday luncheon at Forbidden City, on Tuesday, Sept. 11. Hosting this culinary delight was her daughter, Freda Burns. Happy birthday, Rose.

FLASH! A tee hee. (Salesman) "Little boy, is your mother home?" (little Willie) "She is, but we don't live here."

FLASH! Dr. Irwin Malament made a fabulous split. 3-7-10 at the B'nai B'rith Sunday morning bowling league. Great shot, Irwin. It couldn't happen to a nicer guy.

FLASH! Congrats to the charming Judy Sosin, who is the new assistant executive director of the JCC. A wise choice. She will be a great asset to the Center. Best wishes, Judy, and stay as nice as you are.

FLASH! Enjoying a September anniversary are Dr. Charles/Leah Redish; Herb/Shirley Kulwin; Harry/Margo Katz; Ron/Helen Newmark; Nate/Gladys Nisenbaum; Dan/Natalie Jacobson and Frieda and Jack Wormser.....And celebrating a September birthday are Ida Oakley, Ed Peachin, Bob Baerncof, Alan Stein, Sylvia Marks, Bert Farber, Aaron Levine and Don Goldman.

FLASH! A comedian wanted to work with a straight man and was interviewing a young fellow for the job. "I need a guy who can keep a straight face throughout my performance and who will, under no circumstances, allow a smile to show on his face, no matter what I say or do. Now, what are your qualifications for the job?" "Well," replied the youth, "I used to be a page in the House of Representatives."



We're Back!

ENSLEY'S GOLF DRIVING RANGE

291-1417
4300 PARK 65 DRIVE

Jacobson named to Reconstructionist board

Bruce Jacobson, of Congregation Beth-El Zedeck, has been elected to the board of directors of the Federation of Reconstructionist Congregations and Havurot.

Jacobson has served FRCH as a member of the congregational dues committee and the budget/finance committee. Jacobson is past president of Beth-el and a lifetime member of the board of directors. He

also chairs the board of trustees of the Beth-El Zedeck Foundation.

He serves on the board of directors of the Federation and of Israel bonds. He is vice president of the Crossroads of American Council of the Boy Scouts of America for Central Indiana. He is a senior partner with the CPA firm of Katz, Sapper & Miller.

Park Regency fashion show

Residents of Park Regency will model the finest in gently-worn fashions at a luncheon and style show 1 p.m., Thursday, Sept. 27, at the apartments.

The clothes have been donated to the thrift shop run by the Indianapolis chapter of the National Council of Jewish Women. These fashions and others will be featured at

Council's annual fundraiser, Collector's Choice, which will be Nov. 3, 4 and 5.

Council member Mary Fink is coordinating the fashion show. The models will be: Ida Clayton, Hilda Fishbein, Hilda Grodin, Lorraine Jones, Edith Kopfstein, Ethel Mighdoll, Lucinda Posey and Nelle Worthington. Lucinda Posey will play the piano.

Was Ford sympathetic to Hitler?

WEST LAFAYETTE — "Henry Ford, Folk Hero or Volk Hero?" is the topic of the Jewish Studies noon series on Sept. 26 at Purdue University in Room 204, Stewart Center.

The speaker is Gail Beck, a senior in history at Purdue

and winner of the 1987 Purdue University B'nai B'rith Barzilai Lodge No. 111 Prize in Jewish Studies. Beck will give a 30-minute presentation followed by 30 minutes of question and answer. The public is invited.

Clarification

The Post and Opinion would like to make it clear that Judy Sosin is the new assistant executive director of the Jewish Community Center and Ira Jaffee remains the executive

director of the Center. The headline in a Sept. 5 story about the appointment may have been confusing to some readers.

NEWLY CONSTRUCTED 1 BEDROOM APARTMENTS
NOW AVAILABLE



APARTMENTS

1, 2 & 3 Bedroom Apartments

Featuring:

- Spacious closet space
- Sunken living rooms
- Formal dining rooms
- Washer-dryer hookups
- Master bedrooms with private baths
- Garden baths

- Large bathrooms with dressing vanities
- Private fenced patios with gates
- Swimming pool
- Transportation-Metro "To Your Door" Service

Call 872-3737

West 79th St. & Harcourt Rd.



Community Development Company

An underwater rip-off

By CHARLES EPSTEIN

"Full Fathom Five" is a direct rip-off of "The Hunt for Red October" and a poor excuse for a movie. In "The Hunt for Red October" we had a



wonderful story, a brilliant cast, a superb director and inspired editing. All "Full Fathom Five" can boast of is being a best-selling book by Bart Davis.

But Davis also wrote the screenplay from his book. What went wrong?

The film opens in Panama City 11 days before the United States invades Panama. The audience immediately discovers that both the bad Panamanians in power and the good Panamanians who are trying to overthrow the bad government dislike Americans. The Americans are odd men out, being hated by both sides. Under torture a good Panamanian reveals that the U.S. will invade Panama on Dec. 20, 1989.

The evil Panamanian government decides to resort to nuclear blackmail of the U.S. to prevent this catastrophe. It

sends an agent to Cuba to free a renegade Cuban submarine commander, who brings a crew along. They then set out to capture a Russian nuclear submarine. The Cubans plus one Panamanian take over the Russian sub and place the Russian crew in a Panamanian jail.

The Russians decide that having a Cuban madman in charge of their sub may cause difficulty if he decides to discharge the nuclear warheads and start World War III. To prevent this they engineer the escape of a fellow crew member who speaks Spanish. Why all of them did not leave the jail when they had a chance is strictly for speculation.

The Russian fugitive disguises himself as a submarine cook and boards the stolen submarine. The plot gets more complicated.

The commandeered Russian sub torpedos a Saudi Arabian freighter after warning the freighter of its intentions. The warning and sinking was to prove that this Russian nuclear-armed submarine was in "Panamanian" hands. However, the Cuban is not satisfied and sinks another ship without warning. This was totally against the Panamanians' orders, so they get rid of him. The Cubans now want to blackmail the United States for their own purposes. They set the nuclear-armed

missiles for three U.S. cities. The first is to be Houston.

This plot beautifully reveals the attitudes of the Panamanians, Cubans, and Russians. But these people are not the central figures of this highly complicated but boring movie. The main plot concerns Michael Moriarty as the commander of an American submarine ordered to seek and destroy the hi-jacked Russian sub. Moriarty has an unnecessary love affair with a Panamanian beauty, which slows the American viewpoint even more.

What went wrong? The cast was not talented and gave an amateurish look to this film. Moriarty was slower than molasses and gave a substandard lackluster performance. He did not look concerned once. The director, Carl Franklin, ran the helm in a haphazard way. Many times we didn't know which submarine was depicted nor which country we were in. The editing by Karen Horn was particularly bad. Even the music by Allan Zavoo was inadequate.

"Full Fathom Five" should be sunk deep into Bad Movie Bay.

Training for respite volunteers

A training program for volunteers who give respite care will be held Saturday, Sept. 29, at Community Hospital, East, 1600 Ritter. There is no charge and the parking is free.

To register for the day-long program, call Karen Iseninger's office at 355-4903. The program is sponsored by the Respite Coalition of Central Indiana.

UNVEILING ROSIE HIRSCHBERG

Sunday, Sept. 23 at 10:10 a.m. at Beth-El North Cemetery.
Rabbi Dennis Sasso will officiate.
Relatives and friends are invited to attend.

U.S. patriotism wins praise

By FYODOR ZAMORSKY

What is amazing is America's love of country. Nowhere in the world will one find so many flags flying, even over private homes. What an



abundance of greenery, unpolluted air and swimming pools.

Surely, those who are "seaminded" are land-locked here, the only consolation being street names, "The Newport," "Crystal Bay," where one looks for an old port or at least an uncrystal harbor.

Yet even America cannot avoid bureaucracy in paperwork. Piles of forms to be

signed... for doctors, including a waiver of responsibility for a swimming pool, bus safety, etc.

The USSR lags behind the USA in paper manufacture, so America may stay ahead in this field. But the Russians are likely to be leaders still in their most developed branch * the slogan industry.

As for constructive criticism: there should be more public transportation, especially for the elderly, including a lower rate. The central library is poor in technical literature, although well-equipped.

Care of the disabled in this country is beyond praise.

As an interpreter, I work almost daily with immigrants. So for me, the best sights in Indianapolis are hospitals, doctors, food stamp and Social Security offices, leasing offices and the Jewish Community Center.

The best sight of all

Irv Katz to join in celebrity 'read out'

Irv Katz will be among 50 well-known Hoosiers who will share their love of reading with school children and adults during the Indiana Celebrity Read-Out Friday, Sept. 21 at the Indianapolis Marion County Central Library.

WFYI will broadcast the read-out from 11:30 a.m. to 1 p.m.

Each celebrity will read aloud for about four minutes from a selection he or she has chosen. The event is a promotion of National Literacy Month and is a cooperative project of the Indiana Libraries Association, WFYI TV 20 and WISH-TV with the support of Indiana First Lady Susan Bayh.

LOOKING BACKWARD

Five years ago

Brig. Gen. Yehuda Halevy was announced as speaker at the upcoming Indianapolis Israel Dinner of State. He was president and chief executive officer of the worldwide State of Israel Bond Organization. Merrill K. Cohen and Irving (Ernie) Calderon received the Jerusalem-City of Peace Award at the dinner.

Jewish singles were invited to a "break-the-fast" affair at Shapiro's Deli.

15 years ago

A marriage encounter weekend was conducted by Rabbi and Shirley Steiman in Indianapolis, following its introduction at the Central Conference of American Rab-

bis conference two years ago.

Terry Schildcrout and Edwin Epstein talked about the Hebrew Academy of Indianapolis on the Jim Gerard Show on Sept. 22.

20 years ago

Linda Dock and Fred Zeckel won the 1970 Bella Wolfe Memorial Award at the annual meeting of the Jewish Community Center Association. The award was established in 1959 by Mrs. Jack A. Goodman in memory of her sister-in-law, Bella Wolfe, who was an educator.

Mrs. Rubin Karsh and Mrs. Rubin Leventhal placed first in bridge competition at the Jewish Community Center. Mr. and Mrs. Martin Grossman II placed second.

Flowers for all occasions
MARER FLOWER SHOP
38 East 16th Street • 925-6961
Irwin Marer & Ray Heilman



MERIDIAN HILLS MORTUARY
"The Jewish Funeral Home of Indianapolis"
Since 1935

1328 West 86th St.

846-6501

OBITUARIES

Clara Burnstein, 75

Services were conducted by Rabbi Stein Tuesday, September 18 at Aaron-Ruben-Nelson Meridian Hills Mortuary for Clara Burnstein, who died September 16. She was 75. Burial was in Mount Carmel Cemetery in Evansville.

Mrs. Burnstein was a member of Indianapolis Hebrew Congregation and its Sisterhood, Hadassah and the National Council of Jewish Women.

Memorial contributions may be made to the American Cancer Society.

Mrs. Burnstein is survived by her husband, Herman Burnstein; a son, Stephen B. Vogel of Evansville; a daughter, Gayle Ance of Indianapolis; a brother, Gilbert E. Magazine of Evansville; two sisters, Jenny Basan of Florida and Minnie Magazine of New York City and six grandchildren.

William Glick, 85

William Glick, born August 4, 1905 in Cleveland, died here at the age of 85. Services were held September 16 at Aaron-Ruben-Nelson Meridian Hills Mortuary. Rabbi Stein officiated. Mr. Glick was buried in IHC Cemetery North.

He was a merchandise manager of Halles Brothers Department Store in Cleveland and H. P. Wasson Company here. He retired as a

sales representative after 15 years with Revelation Shoe Co. in 1975.

Mr. Glick was a member of Indianapolis Hebrew Congregation and the Monument Masonic Lodge.

The widower of Ruth L. Glick, he is survived by his son, Dr. Jack Glick of Indianapolis and his daughter, Marilyn Templin of Carmel, seven grandchildren and two great-grandchildren.

Margot Kiser, former Realtor

Margot Kramer Kiser, 60 died at home Wednesday, Sept. 5. Funeral services were Friday, Sept. 7 at Aaron-Ruben-Nelson Meridian Hills Mortuary with Rabbi Jonathan Stein officiating.

Mrs. Kiser was buried in Indianapolis Hebrew Congregation South cemetery.

She was educated at Sophie Newcombe, the University of Michigan and Northwestern University. She then began a career in decorating model homes for home builders and selling homes. She was a partner in Laurel Homes and worked as a Realtor for Savage-Landriga for 10 years. She belonged to the Indianapolis Board of Realtors.

Mrs. Kiser had many public service interests. She be-

longed to the the League of Women Voters, Clowes Hall Women's Organization, the National Council of Jewish Women, an Indianapolis Art Museum study group and Broadmoor Country Club. She was a member of Indianapolis Hebrew Congregation and the Temple Sisterhood.

She is survived by her husband, Julian; three daughters, Mrs. Julie K. Waldman of Highland Park, Ill., Laurel J. Kiser of Memphis, Tenn. and Mrs. Miranda K. Mandel of Glencoe, Ill., and four grandchildren.

Memorial contributions may be made to the Multiple Sclerosis Society or the National Planned Parenthood Association.

Harry Levin, 81, businessman

Harry (Gersh) Levin died Sept. 11 at age 81 following a long business career.

Funeral services were Friday, Sept. 14, at Aaron-Ruben-Nelson Meridian Hills Mortuary, officiated by Rabbi Reuven Shechter. Burial was in the Shara Tefilla cemetery.

Mr. Levin owned and operated Oriental Package Store at 1418 E. Washington from 1950 to 1954. He then operated Levin and Plott Fasteners & Surplus Jobbers from 1954 to 1980. He retired in

1980.

He was a lifelong resident of Indianapolis and attended Indiana University. He was a member of United Orthodox Hebrew Congregation and Monument Masonic Lodge. He served in the Army during World War II.

Survivors include his wife, Mrs. Rebecca Plott Levin, and a sister, Mrs. Dora Shapiro.

Memorial contributions may be made to Hooverwood or the American Cancer Society.

Soccer kicks off at JCC

By NEILA POMERANTZ

Many parents are spending Sundays and weeknights watching their children run, yell and kick a hard round ball around a grassy field.

The fall youth soccer league at the Jewish Community Center has started its fall season with 175 children, from kindergarten through grade seven, playing on 14 teams. The league is divided into three age groups.

The soccer league differs from other sport leagues in that it keeps no team standings. Each game is scored and then the score fades into oblivion as the children prepare for their next game. Winning team members must go over and congratulate the losing team with a handshake.

This is the philosophy of Rod Hofts, the JCC Athletic Director who has overseen the soccer program since it began in 1975 with 13 players.

"We emphasize personal development and enjoying the sport," Hofts said. "When you start having team standings there is too much pressure on the kids to win. Oftentimes the pressure to win comes from the parents."

Parents enthusiastically participate in the soccer program, coaching teams and giving their children moral support.

Hofts said that every child plays, at least for half a game; no one becomes a bench warmer. Hofts stresses participation and gives "participation awards" for those who complete the seven-week season.

Hofts, a tall and taut former college football player, said many children like soccer because it gives them constant movement and doesn't have the performance pressure of basketball or baseball.

Hofts said the JCC program closely mirrors the Olympic Games slogan: "Not winning, but taking part; not conquering, but fighting well." His goal is to build character and skills in each child.

The coaches are the key to putting these goals into effect.

"The coaches must have the proper character and temperament," Hofts said. "We feel you cannot praise a kid enough. You need to give positive reinforcement to what they do."

Knowledge of soccer is of secondary importance in a coach, Hofts said. A genuine liking for children and the ability to be sensitive to their emotional needs come first. Then comes a general



JCC Soccer coaches are, front row from left: Sig Schildcrout, Yonatan Avisror, Robert Kouril, Jay Walerstein, Art Israelov, Steve Burnstein, Jim Thompson and Morrie Meshulam. Back row from left: John Purcell, Mark Richardson, Bud Ruby, Nikki Pai, Rick Peltz, Barry Wider and Chris Fields. Not pictured are Jeff Abrams, David Berman and Mike Licklider.

sense of athletics and athletic competition. The rules of the game can be taught. The coaches for fall season are: Kindergarten: Jeff Abrams, Steve F. Burnstein, Morris Meshulam, Jim Thompson and Jay L. Walerstein.

Grades 1-3: David Berman, Mike Lecklider, Nikki Pai, John Purcell,

Mark Richardson, Walter Ruby and Sig Schildcrout.

Grades 4-7: Yonatan Avisror, David Berman, Chris Fields and Art Israelov.

The Charles E. Larman Co. is league sponsor this year, helping to pay for equipment, officials and awards.

Broadmoor ladies 2nd in golf tourney

The Broadmoor Ladies Golf Team missed taking first place in the Women's Inter-Club Tournament by one stroke. The tournament finals were played Sept. 12 at Hillcrest Country Club.

Placing first was Woodland Country Club, with a total of 807. Broadmoor's total

was 808. The Broadmoor team consists of Stephanie Bartick, Robin Koby, Anne Larmen and Roberta Tavel.

The other teams and their totals are: Crooked Stick, 812; Highland, 817; Country Club of Indiana, 822; Meridian Hills, 851; Hillcrest, 861 and Woodstock, 886.

Bowling league seeking players

The B'nai B'rith Bowling League has openings for individuals or teams.

Please call Don Siegel if interested, at 846-0896, or evenings at 846-9685.

League play began Sunday, Sept. 9, at Woodland Bowl.

COMMUNITY CALENDAR

Thursday, Sept. 20, 3 p.m. High Holy Day Singles Reception, Indianapolis Hebrew Congregation. Open to all singles. Call 255-6647.

Sunday, Sept. 23, 1 p.m. Annual Martyr's Service in the B'nai Torah cemetery, dedicated to the memories of family and friends killed in the Holocaust. Sponsored by Indianapolis Board of Rabbis.

Monday, Sept. 24, 1 p.m. Northside AARP Chapter 4124, speaker on "Public Policy for the Senior Citizen." Chapter meeting at 12:30 p.m.; lunch at noon for \$3.50. Please call 251-9467.

Saturday, Sept. 29, 3 p.m. Congregation Beth-El Zedeck, For Singles Only discussion "Israel and American Jews: Troubled Times?" by Marcia Goldstone, executive director of Jewish Community Relations Council.

Effective leadership?

In our editorial of Aug. 15 headed, "Prospects of B'nai B'rith," we meandered over into the field of the rankings of our national Jewish organizations. In that editorial whose central theme was that while the Jewish community was reacting on the situation which obtained some 20 years or more ago when the Big Three — the American Jewish Committee, the American Jewish Congress and the B'nai B'rith dominated — today the control was elsewhere and "The American Jewish Committee and the American Jewish Congress have all but given up their local chapters".

That brought a response from Mort Yarmon, the Committee's Director of Public Relations, who stated: "I can't speak for the American Jewish Congress, but the American Jewish Committee's chapter structure has never been stronger. Today we have a record number of chapters, 32, in these areas: Atlanta, Baltimore, Boston, Buffalo, Chicago, Cincinnati, Cleveland, Dallas, Denver, Detroit, Houston, Kansas City, Long Island, Los Angeles, Orange County (Ca.), Philadelphia, Phoenix, Pittsburgh, Portland (Ore), St. Louis, San Diego, San Francisco, Sarasota/Tampa, Seattle, South Central Florida, Washington (DC), and Westchester County."

We're happy to make the correction, but our central theme is still accurate. Several decades ago, the Jewish community was dominated by the three organizations, which competed bitterly to the extent that a nationally-recognized social scientist was named to bring some order out of the duplication and competition.

Time has worked out the solution, but now all of a sudden, the Wiesenthal Center has arisen to challenge the Anti-Defamation League, so we're back at square one again.

But since the Big Three no longer make decisions for the American Jewish Community who does? Is it the Conference of Presidents of Major American Jewish Organizations, is it AIPAC, is it the Council of Jewish Federations, is it The Synagogue Council of America, the United Jewish Appeal or even Israel Bonds etc. etc. It even could be Israel that makes decisions for the American Jewish Community. It actually is none of these, although they all have some part of the action.

In truth, at various times they all make some decisions that in one way or another involve the entire community.

In the past we've used the descriptive noun, "jungle", to describe what goes on in the Jewish community.

There is one agency that could, were it to arrive at such a conclusion, begin to bring some semblance of order into what goes on and that is the CJF, the Council of Jewish Federations. Through it the funds that finance most of the other organizations are raised and with its NACRAC, the National Jewish Community Relations Advisory Council, it sets the agenda that is followed, more or less, in relations with the community at large. In addition the CJF has grass roots backing, something which by now only the women's organizations — Hadassah, the Council of Jewish Women, and soon the B'nai B'rith Women — can profess. We haven't mentioned the national rabbinical organizations, which obviously do have a grass roots foundation, but they play hardly any role when it

Misspelling of names is common and no one can complain if Philip Klutznick is spelled Philip Klutnik, except when the error is contained in a news release from the organization which Mr. Klutznick was president, the B'nai B'rith. In a news release from the B'nai B'rith Youth Organization, listing the winner of the Sam Beber Distinguished AZA Alumnus Award to Herbert S. Denenberg of Philadelphia, past recipients were listed, among whom was Mr. Klutznick.

If you haven't disposed of your copy of Sunday's New York Times Magazine, then be sure to read the "diary" of Laura R. Blumenfeld, "Living on the Edge of Conflict," in which she relates her experience in leaving Amman where she was employed in the U.S. Embassy. She does such a beautiful job of describing those last few days and we won't give away the denouement now, although next week we may quote some passages from it while

giving you a hint — she comes from a religious family.

Part of our job is to read the obits in the New York Times. Many a news beat has emanated from it, and it is a side of life of the American Jewish community that most Jews are not aware of. When a prominent Jewish personality passes, there will be five to ten and more obituaries placed by our Jewish organizations to whom they have been benefactors, many of them yeshivas. We are led to this observation by the death of Roe K. Kornreich. There is only the one obit, but we read it because we are friendly to Morton Kornreich, immediate past national chairman of the UJA and thought that perhaps there was a relationship, and maybe there is. But what struck us was this statement: "Devoted grandmother of seven former national vice presidents of Women's American ORT and former regional president of Metropolitan ORT."

comes to decision-making for the community at large, unfortunately, almost not in the religious field either.

The apparatus is available.

We mentioned here before that with NACRAC as democratically organized as it is, it could act for the Jewish community with its parent organization, the Council of Jewish Federations implementing its decisions. The key word for NACRAC is consensus, so that it has built for itself a reputation against one-sided positions, which in the present state of the organized Jewish community is a valuable asset. Unfortunately the same cannot be said for the CJF. It avoids making decisions, which is why its action in the Who is a Jew case may be, as pointed out here, a landmark decision. That is to be hoped, but remains to be seen.

The condition where each organization goes its own way and acts as it sees fit is an invitation to disorder. Any agency in the Jewish community knows it may take any action it wishes, whether or not it means duplicating what another agency is already doing effectively, whether or not, as in

Continued on page 8

Perlasca escaped Wallenberg fate

WASHINGTON — Whether he preceded Raoul Wallenberg or vice versa, Giorgio Perlasca, who employed the same means as did the Swedish diplomat in saving hundreds of Jewish lives, did not meet the same fate, for he was honored by the U.S. Holocaust Memorial Council at a banquet here. Although a representative for an Italian meat company, 80-year-old Perlasca assumed responsibility for the Spanish delegation's program of protecting Jews by mounting a Spanish flag over apartment houses in Budapest and contending that the Jews were Spanish subjects. His connection with Spain was his participation in the Spanish Civil War in the late 1930s.

**Be sure to tell
our advertisers
that you saw their
ad in the
Post and Opinion!
Our advertisers get
results!**

LETTERS

FREEDOM OF THE PRESS — *The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.*

Homosexual rabbis: some suggestions

Dear Editor,

"Sexual relations between two humans of the same sex is not cross-species sexual behavior!" So responds Rabbi Neil Comess-Daniels to Samantha Lindblad's superb analogy on the issue of the Reform Rabbinical Conference's support of what in Judaism — any kind of Judaism — is and remains a reprehensible abomination: homosexuality/lesbianism.

Surely, Rabbi Comess-Daniels remained awake when his professors at Hebrew Union College-JIR taught an introductory course in the very basic premises of that which is regarded as normal and as perverted within the framework of Judaism.

Sexual relations between two men or between two women may not be "cross species" sexual behavior, as is bestiality (intercourse of humans with animals). There is, nonetheless not the slightest degree of difference as between the perversion of the one and the other. Not within Judaism.

When, under the cloak and good name of Judaism — Reform Judaism at that — lesbian and homosexual ordained rabbis have themselves registered as "married" to members of the same sex, we have a very serious problem in taking seriously the legitimacy of such rabbis.

Rabbi Comess-Daniels is outraged by Samantha Lindblad's statement to the effect that congregations are of right entitled to know how their rabbis "express their sexuality in the privacy of their bedrooms." He regards such quest for knowledge an "appalling contemporary witch hunt." Very well, let the Central Conference of American Rabbis now stipulate as a basic requirement of its Placement Service's ministrations to all of the UAHC congregations: "No rabbi (male) who shacks up with his girl friend, and no rabbi (female) who shacks up with her boy friend shall be the subject of congregational disapproval, censure or criticism. No rabbi (male) who expresses his sexuality in the privacy of the bedroom with the wedded wife

of one of his congregants shall be taken to task for doing so. No rabbi (female) who likewise benefits the husband of one of her congregants must in any way whatsoever be penalized for such grace and favor."

Respectfully submitted for consideration to the CCAR's Committee on Ethics.

Prof. Klaus J. Hermann
Concordia University,
Montreal

Ambassador Arad did not participate

Dear editor,

Your Aug. 29 edition refers to a news story which appeared in Ha'aretz, the Israeli daily, which reported that Israeli Ambassador Moshe Arad suggested at a meeting of the Conference of Presidents of Major American Jewish Organizations that the Conference engage in an advertising campaign linking PLO leader Yasir Arafat with Saddam Hussein of Iraq. The story went on to say that the Conference decided not to engage in the campaign because the news media were already portraying Arafat's pro-Iraq position accurately.

The Ha'aretz story is not precise. Ambassador Arad did address our meeting on August 10. The subject of an ad campaign was not raised by the Ambassador but by one of the Conference delegates. It was discussed briefly and shelved. The Ambassador did not join in the discussion. The consensus of the Conference participants was that such an ad campaign was not appropriate at the time.

Seymour D. Reich
Chairman
Conference of Presidents
of Major American Jewish
Organizations

Hypocrisy noted about observance

Dear editor,

This letter is to react to Rabbi Liebhaver's comments quoted in the Editor's Chair on Conservative Judaism. God knows that Conserva-

tive rabbis, more than any one else, know and speak about the weaknesses of Conservative Judaism. Rabbi Liebhaver is, of course, entitled to, and accurate, in his assessment of members of Conservative synagogue who have given up, not only Orthodox standards, but also Conservative standards.

But when he contrasts this unfavorably with Reform and Orthodoxy, I think he is being both unfair and inaccurate. Not so much with regard to Reform, which has less to be hypocritical about to begin with, but even there Reform has standards too, and not all Reform Jews live up to them. Officially, Reform believes in observing the Sabbath, in some form. Do Reform Jews stay away from the office for religious reasons? Do Reform businessmen practice superior business ethics as a direct result of their Reform Jewish convictions?

Now when it comes to the Orthodox, Rabbi Liebhaver gives them credit, not for being more loyal to their standards, but for feeling guilty about violating those standards. I have nothing against guilt when it leads to change of heart, change of practice, holds hope for betterment in the future. But when a member of an Orthodox synagogue tells me: "I drive to shul on Shabbat, but it is wrong to do so, and the Conservative movement has no right to say it is right!" I say that is a grand cop-out on Orthodoxy itself, on consistency, on honesty, and on hope for the future. Does this few expect ever to change because of his feelings of guilt? Is his feeling of guilt even genuine when he expects to drive to shul on Shabbat for the rest of his life?

Is the Conservative rabbi morally wrong when he tells his congregation about the Conservative ruling, and the Orthodox rabbi morally or Jewishly right when he tolerates the driving, but does not say it is permitted? And he also does not have the courage to say it is not permitted? And he does not disqualify drivers from being called to the Torah? That kind of guilt gets us and religion nowhere!

A man tells me that he does not observe any kind of Judaism, but he supports Satmar. I said: why do you support Satmar when you do not follow their practice,

when you support Israel and they want it to disappear? His answer was a classic: "I support Satmar because they keep the Eternal Light burning!" This kind of Orthodoxy by proxy, which Rabbi Liebhaver seems to admire and compare favorably with the Conservative lack of guilt, is a fraud and deserves no admiration. Rabbi Jacob M. Chinitz
Congregation Shaar Shalom
1981 Oxford St.
Halifax, Nova Scotia

Maximilian Tocker seeks relatives

Dear editor,

I am writing to you hoping very much that you would be able, willing and eventually understanding about my problem and help me.

It is now about 45 years after the war and this letter does not seem very realistic, but believe me it is to me. I am a survivor of the Holocaust and to the best of my knowledge I am the only one left of my family. It is quite possible that somewhere in this country there are people who are related to me or who know my family. Especially now when so many People come from Russia or Russian-occupied territories.

My family came from Sniatym or Stanislawow, which if my memory serves me right, is now called Ivane-Frankew.

The name of my family is Tocker or Tokor, both spellings are correct. My father; Leon Tocker or Tokor, born on March 15 or 16, 1883 in Sniatym or Stanislawow. He lived, married and died at the Annexation of Austria, in Vienna 1938. His Sister, Rosa Tocker or Tokor, born in January or July 28 or 29, 1890 in the same places mentioned above, died here in N.Y. in 1968, as the wife of Max Ritter. My Grandmother: Zirla or Cilly Tocker or Tokor, probably also born in any of these two cities named above. No other data is available. My grandfather: Max Rosenfeld, born in Czernowitz, Rumania, no other data available, he was a waiter by profession.

A story in my family is that my grandfather came to the U.S.A. before World War I and died here.

I hope that with this little information some of your readers might remember or know something about them and get in touch with me and write or call. My telephone number is: (212)982-3942 after 7 p.m. N.Y. time.

Maximilian Tocker
550 G. Grand Street GE
New York. N.Y. 10002

Rackman has suggestion on homosexual rabbis

NEW YORK — The view that it would have been wiser for Reform not to have raised the issue of homosexual rabbis and let one's private life remain private was expressed by Rabbi Emanuel Rackman in his weekly column in The Jewish Week. The president of Bar Ilan University pointed out that "Each of us has his or her own private list of shortcomings, weaknesses, fantasies, compulsions, drives, obsessions and idiosyncrasies, but must we make them known to all except our most intimate friends or beloved?" he asked.

Continuing, he said that "Judaism has made a point of recommending and protecting privacy in sexual matters. This is perhaps one of the best-kept secrets but it merits appreciation. If the U.S. Supreme Court ruled that the state must not intrude upon the privacy of one's bedroom, it might have had in mind the talmudic mandate that (with regard to the rule pertaining to menstruation and other bodily emissions among men or women) all people are on their honor, noting their clean and unclean days by themselves."

He concluded that "Perhaps the decision of the Reform rabbinate can be reversed. Loyalty to the tradition would dictate the practice of privacy and respect for it, while heterosexuality must continue to enjoy its privileged status in accordance with nature and either divine or popular will, or both."

Intermarriage winning acceptance, survey shows

WASHINGTON, D.C. — The totality to which intermarriage has become a fact of life in the American Jewish Community was evidenced in a new study by Dr. Egon Mayer that suggested that the desire to see one's adult children married takes precedence over the prevention of a child's marriage to a non-Jew.

Other results of the study by Dr. Mayer, who

is professor of sociology at Brooklyn College, suggest that

✓ parents prefer to see their children's marriage officiated by a rabbi even when the partner is not Jewish.

✓ grandparents define their grandchildren as Jewish if they are raised Jewish even though the mother is not Jewish.

✓ respondents believe that Jewish

organizations can and ought to do more in the way of educational programming for intermarried families as well as for Jewish parents whose adult children are intermarried.

✓ intermarriage is growing and widespread among the younger generation.

The poll results were announced by B'nai B'rith Women, who commissioned it.

Women admitted to Cantors Assembly

NEW YORK — Ignoring the vote at its annual conventions for the past several years banning membership of women, the executive council of the Cantors Assembly has voted 29 to one to admit women to membership. At the past two conventions, the women lost because a two-thirds majority was required to admit them.

Cantor Robert Kieval, president of the Assembly, said that "after long and serious study of the issue and examination of the by-laws, and upon the advice of legal counsel, the executive concluded that the admission of qualified women to membership did not require a two-thirds vote."



2 FAMOUS JEWISH NAMES — Two famous Jewish names met at a concert by the Olim (Russian newcomers) in Tel Aviv as shown above, Armand Hammer and Ida Nudel, whose immigration from Russia he helped to arrange.

Claims on incunabula at Vatican pressed

LONDON — A campaign originated by a collector of Judaica, which has gained international Jewish support, won its first battle in a

move to force the Vatican to yield the Jewish manuscripts stolen from Jewish sources during the Middle Ages.

Businessman Manfred Lehmann, who heads the Committee for the Recovery of Jewish Manuscripts, expressed satisfaction as the publishing house Belser Verlag of West Germany agreed to postpone release in England of the the Official History of the Vatican Library.

Manfred objected that the volume did not acknowledge that the Hebrew manuscripts in the Library's collection were stolen between the years 1243 and 1593 when the Vatican sought to wipe out Jewish learning and study. In 1243 a total of 12,000 volumes of the Talmud were publicly burned in Paris and in 1593 Pope Clement VIII branded all Hebrew writings blasphemous, obscene, impudent and to be consigned to the flames.

Orthodox bar community from stand on abortion

NEW YORK — Opposition from the Union of Orthodox Jewish Congregations of America has prevented the National Jewish Community Relations Advisory Council, an adjunct of the Council of Jewish Federations, from a united stand on abortion rights, a plank calling for democracy and pluralism in Israel and against public display of Hanukkah menorahs.

Under rules of the NACRAC, a member organization has veto power, but this does not prevent other organizations from acting on their own unilaterally.

NACRAC made the announcement of the differences as it published the results of the 1990-91 Joint Program Plan worked out at its annual meeting in Phoenix.

But for the opposition of the UOJCA, NACRAC would have filed a brief before the Supreme Court presenting the Jewish position on abortion.

NACRAC's hope to present a united front calling for pluralism and democracy met also with opposition from the Orthodox group. It would have been the first time that NACRAC took a position on an internal Israel question.

Aryans meet in Canada; scuffles lead to charges

VANCOUVER — The annual Aryan Fest at a farm near Provost, Alberta, seemed like another successful meeting of anti-Semites, but the sponsors now face charges of theft and pointing firearms at members of the media and at the JDL members who scuffled with them.

The reporters were covering the racist gathering sponsored by Terry Long, leader of the Canadian Aryan Nations and members of the Church of Jesus Christ Aryan. Delegates from Utah and Montana also were in attendance.

The Jewish communities of Calgary and Edmonton did not organize counter demonstrations because of the Sabbath.

Of the dozen who protested the gathering, three were members of the JDL, one of whom was a non-Jewish Auschwitz survivor who came with the JDL group.

Harvey Kane, who heads the Canadian JDL was roughed up as he sought to aid Brad Clark, a freelance reporter for the Alberta Report, who was held at gunpoint while the film was removed from his camera and the tape from his recorder.

Aridor takes over for Israel at UN

UNITED NATIONS — With Israel not taking exception, the U.S. has decided not to press plans to seek repeal of the UN resolution equating Zionism with racism. Vice President Quayle had promised last December that the Administration would seek to repeal the 1975 resolution, but the intervening crisis in the Gulf has caused the change.

DOROT

wishes you *L'Shona Tova*

171 W. 85th Street

New York City, NY 10024

Karen Radkowsky, President

Vivian F. Ehrlich, Executive Director

L'Shona Tova

THE EILAT

FOUNDATION

extends greetings and blessings for a New Year of Peace

Mayor Rafi Hochman

City of Eilat

Efraim Margolin,

President

James Scheuer,

Honorary Chairman

Best Wishes for the New Year

ADL Women's Division

Harriet Brownstein,
Chairman

Rhoda W. Korman,
Executive Director

By N.Y. Times columnist

Buchanan said an anti-Semite

NEW YORK — What is probably the strongest public attack on a well-known public figure on charges of anti-Semitism was made by A.M. Rosenthal of the New York Times on Patrick Buchanan, who heads a TV talk show and who served in the Reagan administrations.

Quoting from Buchanan's statement to the effect that "There are two groups that are beating the drums for war in the Middle East — the Israeli Defense Ministry and its Amen Corner in the U.S.", Rosenthal interpreted that pronouncement as "The Jews are trying to drag us into war. Only Jews want war. Israeli Jews want war to save Israel's hide. American Jews who talk of military action against Iraq want war because it would suit Israeli interests. They are willing to spill American blood for Israeli interests."

Rosenthal then wrote on the op-ed page:

"We are not dealing here with country club anti-Semitism but with the blood libel that often grows out of it: Jews are not like us but are others, with alien loyalties for which they will sacrifice the lives of Americans."

Rosenthal then read off other Buchanan forays into unwarranted accusations including his statement to Elie Wiesel that Reagan must not surrender to "Jewish pressure" against visiting a German cemetery at Bitburg where SS men were buried, his position that Nazi war criminals should not be prosecuted, etc. Pressing on, Rosenthal, who is a former managing editor of The Times, charged, "What counts is his venom about Jews. In one column, he denounced five people for supporting military action against Iraq — all Jews, including me. I was silently contemptuous of him. But about his infamous statement on The McLaughlin Report (on his TV talk show) about Jews beating the war drums for Israel — contempt yes, silence no."

"I did not address the Buchanan situation before because it was so distasteful."

"I was sick at the thought of the Buchananian nastiness. I would have to recount: the demeaning of the Holocaust, the phony 'evidence' to question a crime of the gas chambers, the smarmy defense of war criminals and the attacks on American prosecutors who dared chase them down, the crack that Congress was 'Israeli-occupied' territory, the code words about the 'de-Christianization' of America, the spreading of tensions between Catholic and Jew while Catholics in the Vatican are trying to lessen them."

Rosenthal then concluded:

"I understood long ago, when I reported from Poland and first saw Auschwitz, that to be silent about anti-Semitism would be a sin with which I could not live."

"In 1965 on the 25th anniversary of the creation of the Warsaw ghetto by the Germans, I wrote an article that ended this way: 'I simply cannot tell myself nor my sons that it cannot happen again.'"

"I can only tell them that there was a time of madness and that some of the Jews of the ghetto fought the mad beast and died like men. And if it does happen again, even if there are faint dark signs that it might happen again, that most terrible of all prayers will rise from myself, my sons and from men in all parts of the Earth."

"Forgive them not, Father, for they know what they did."

Meanwhile another columnist, Cal Thomas, whose views on the role of Israel have not been too friendly, has made a complete about face. His most recent column, which is syndicated by the Los Angeles Times, came out strongly for Israel in the present crisis.

"The very suggestion of an international conference makes Israel a second-class country and imposes the will of foreigners in a manner that no other sovereign nation is required to go along with," he wrote. "A high Israeli official tells me that his country would 'never accept' such a proposal, much less any decisions that came from it."

"Why should Israel support the establishment of a board of directors when it will find itself a minority of one?" asks the official. "No business would do this with its competitors. It would be suicide for them, and it would be suicide for us."

Continuing, he wrote, "President Bush is pushing for a 'new world order' with the Soviet and American governments on the same side to help resolve major conflicts. That might work in some regions of the world. It won't work in the middle East where hatred, intrigue and

Continued on page 16

3 Catholic-Jewish meetings affirm relations

NEW YORK — Catholic and Jewish relations took their third step forward as within a week of the meeting of the International Catholic — Jewish Liaison Committee in Prague a two-day conference commemorating the 25th anniversary of Nostra Aetate a high-level Vatican official denounced anti-Semitism as a sin and called for more understanding between the Jewish and Catholic communities.

Rev. Pier Francesco Fumagalli, secretary of the Vatican's Commission for Religious Relations with the Jews, acknowledged that "the Jewish people continue to have a positive role within God's unique design for the universe." He called for the "teaching of these doctrines in theological seminaries, to move to counter anti-Semitism and to educate people with the knowledge of different civilizations, religions and cultures."

He repeated the announcement made recently that the Vatican is preparing a document providing a synthesis of papal

history in relationship to the Jews.

Rabbi A. James Rudin, representing the American Jewish Committee, which was sponsor of the sessions held at Fordham University, noted that "the full weight and authority of the church at the highest level is involved in the battle against anti-Semitism."

The new era between the Jewish community and the Vatican follows on the recent fissure between them over the Carmelite convent at Auschwitz. The remaining issue is the Vatican recognition of Israel. Rudin said that the Vatican-Jewish dialogue groups are pressing for such recognition.

A third Catholic-Jewish convocation in Buenos Aires, called by the Latin American Jewish Congress, the ADL of B'nai B'rith and the Latin American Council of Bishops, heard admission by the church leaders that the church had a past history that ultimately enabled the Holocaust to take place.

Atomic weapon is mentioned publicly

JERUSALEM — In an interview on the crisis in the Gulf by the Jerusalem Post's David Krivine with Prof. Martin van Crefeld, military historian at the Hebrew University, the use of atomic weapons was mentioned perhaps publicly for the first time.

"I am absolutely certain that Saddam Hussein will not use chemical weapons, not against Israel either. There is no chance of that."

Continuing, van Crefeld said, "If he does, he will get unconventional warfare back. Atom bombs haven't been used in any conflict since Hiroshima and Nagasaki. They won't be used this time either — except if the Iraqis start with this chemical business. If they are crazy enough to do that they will evoke a response that will blow them off the ground. Prime Minister Shamir has given the necessary warnings."

3000 in Russia bar, bat mitzvah

NEW YORK — Some 3,000 Soviet boys and girls will become Bar and Bat Mitzvah during the High Holiday celebrations being sponsored by the American Jewish Joint Distribution Committee. The coming of Jewish age ceremonies are only part of the JDC program starting with Rosh Hashonah which will include building of sukkahs, Simchat Torah festivities and wedding ceremonies.

Self-sufficiency in oil by 2000, says Hammer

TEL AVIV — A prediction that Israel will be more than self-sufficient in petroleum by the end of the century was made here by one who can be considered an expert — Armand Hammer. The head of Occidental Petroleum told a press conference that an additional \$40 million will be sought from big-name investors, three of whom he mentioned, Robert Maxwell, Albert Reichmann and Shaul Eisenberg of Israel, to continue exploration off shore. Oil was discovered off shore at Ashdod but the 800 barrels per day it produces is not commercially profitable.

Hammer and his colleagues hold three licences to probe in areas off Israel's coast.

NEW YEAR GREETINGS

Simon Wiesenthal Center

342 Madison Ave., New York City

Rhonda Barad

Director, Eastern Region

לשנה טובה ומתוקה

*May the blessings of peace be on
Israel and the world.*

*Health and prosperity be with
our friends*

**Hebrew Union
College-Jewish
Institute of Religion**

Dr. Alfred Gottschalk, President

**One West 4th Street
New York City, New York**

Henry Taub named Mystery Person

Leave it to Joyce Levi of Indianapolis to name the current Mystery Person as Henry Taub, the outgoing chairman of the United Jewish Appeal.

The final clue, "The Mystery

Person was a chairman of the United Israel Appeal," led to Mr. Taub's recognition.

The first clue, "The Mystery Person is on the board of directors of the N.Y. Shakespeare Festival," had many of the answers seeking someone connected with the arts. The second clue, "The Mys-

tery Person is a past vice-chairman of the National Hemophilia Foundation," was no more helpful.

Mr. Taub was chairman of the board and president of Automatic Data Processing Inc., of Clifton, N.J. He has served as president of the Joint Distribution Committee. He is a trustee of New York University and president of the Jewish Community Center of Palisades. He is vice chairman of the board of the American Friends of the Technion Society.



Henry Taub

Toronto's \$50 M. for Exodus record

TORONTO — Two North American Jewish communities, this one and New York, have so far raised \$50 million for Operation Exodus' \$420 million campaign, but this city's Jewish population is only 120,000 while New York's is 15 times as large. The Jewish community here expects to bring in another \$20 million before the campaign has concluded. New York's goal is over \$100 million. The total raised thus far in Canada is \$78 million.

Holy Day message is comforting, reassuring

By YITZHAK SHAMIR

As we approach the High Holy days we find their powerful message of faith, truth, justice and peace for all mankind comforting and reassuring in this period of tension and upheaval in our region.

Although, in reality, we are witnessing an inter-Arab conflict, we, the Jewish people, cannot be indifferent to the actions of a ruthless dictator who has threatened to destroy half of Israel. His arrogant and belligerent acts of aggression are reminiscent of the events in Europe more than fifty years ago that brought devastation and tragedy to our people.

At that time the leading world powers had misjudged the intentions of the dictators. They were blind, deluded and inept. Fortunately, now the leader of the free world, President Bush, recognizing the mistakes of the past, declared that "we are not about to make the same mistake twice."

The United States, with whom we have an agreement of strategic cooperation, has our full understanding and support, and its leaders understand our interest and concerns. Of course, we are taking all measures necessary to deter aggression against Israel, to protect our borders and to defend our population.

Saddam Hussein is no new phenomenon for us. We confronted his aggressive ambitions nine years ago when he was at the point of achieving nuclear capability. Today, the world recalls the remarkable action undertaken by our air force in June 1981, when they destroyed the reactor at Osiraq. I mention this only to emphasize how much graver and more threatening the current crisis would have been if, in addition to his missiles and chemical weapons, Saddam Hussein also had the nuclear capability.

Nevertheless, Iraq possesses a huge volume of conventional and non-conventional weapons, which could endanger the countries in



Yitzhak Shamir

this region and further afield. Yet, I assure you, Israel is calm and confident, strong and secure, because of the quality and nature of our own defense system that has deterred aggression and prevented war in the past, and will do so now and in the future.

I believe that these events must lead the free world to a reassessment of the nations and groups in this area. It has, obviously, not gone unnoticed that the PLO is the most anti-American element in the region. Its members and supporters demonstrate in the streets in favor of Saddam Hussein and against the United States of America. The PLO are not partners for peace — they are the very opposite of peace. We remain committed to our peace initiative, and wait patiently for the time when other elements will come to the fore and be ready for open discussions with us about co-existence and peace.

Nothing must distract us from the historic task of bringing home the masses of our people from the Soviet Union and from other parts of the world. Since last Rosh Hashanah the dream that the Soviet authorities would "let my people go" has become a thrilling reality before our eyes. Tens of thousands have come to the country from all parts of the Soviet Union. They are ready to do all they can to participate in the development of our state and nation. This heaven-sent blessing has presented a challenge to the entire Jewish people. We must combine all our efforts, all our resources to find ways of absorbing the Olim from the Soviet Union, Ethiopia and other countries successfully, and of integrating them easily and comfortably into our society. This is one of the greatest

OBITUARIES

Eleanor Lester, 70, of The Jewish Week

NEW YORK — Eleanor Lester, former editor of The Jewish Week here, who is believed to have broken the story on the Wallenberg case, died at the age of 70 after a long struggle with cancer. Her cover story in the New York Times Magazine of March 30, 1980 alerted the world to Raoul Wallenberg and his role in saving 100,000 Jews. She later wrote a book about Wallenberg.

She joined the staff of



Eleanor Lester

The Jewish Week in 1975, rising to editor.

Alex Levinsky, 80, a soccer great

TORONTO — Death at the age of 80 took the life of Alex Levinsky, one of hockey's greats in the heyday of the sport. He turned professional in 1931 and aided the Toronto Maple Leafs in winning the Stanley Cup in 1931, the year he

joined the club and became professional. He was sold to the Chicago Black Hawks in 1937, and enabled them to beat the Maple Leafs for his second Stanley Cup honor. He finished his career with the New York Rangers in 1940.

Falasha rescuer dies

NEW YORK — A rare form of cancer took the life of Jonathan Giesberg at age 40. He was the president of the North American Conference on Ethiopian Jews. A businessman with operations in Los Angeles, New York and Stamford, Ct., he became attracted to the plight of the Falasha through his parents, who were cochairpersons of the first American mission to Ethiopia after the Communist revolution in 1981.

27

**Try The Great
GOLF & TENNIS
in Boca Raton, Florida!**

Stay in the heart of Florida's renowned Boca Raton Resort area. Fitness equipment, sauna, six lighted tennis courts, indoor billiards, ping-pong and library. Close to race tracks, Jai Alai, finest shopping, specialty restaurants and beaches!

And best of all...

- Swimming pool •
- 27 holes of great golf/carts
- Putting greens • Driving range
- Dining, Grille, Lounge on premises

Plan your holiday NOW! Enjoy this luxurious Inn in a country club atmosphere of exciting relaxation. Write for folder today.

BOCA TEEGA
Country Club and The Inn

5800 N.W. 2nd Avenue
Boca Raton, Florida 33487
1-407-994-0400

Toll Free 1-800-344-6995

**Sleep
Better**

Day or Night
with these
**Sleep Shade
Aids**

The Beauty Sleep Shade®
Eye Mask Pastel and Jewel
Tones, All Satin — \$10.00
(State choice of color) Pastel: Pink, Blue, Green, Yellow; Jewel Tones: Midnight Blue, Royal Blue, Forest Green, Burgundy, Crimson.

The Sleep Shade® Eye Mask
Deluxe All Black Acetate Satin — \$8.00

Sleepwell® Ear Stops, 2 pair in box — \$1.80, 6 pair in box — \$5.00
P&H charges up to \$10 — \$1.50
\$10-\$20 — \$3.00
Over \$20 — \$4.50

**Sleep Shade
Company**

250 S. Garrard Blvd.
Richmond, CA 94801

**JEWISH
INTRODUCTION
INTERNATIONAL**

A local, innovative and personalized Jewish introduction service. Ages 21-101. Let us find that special someone.

Call 1-800-442-9050
102 Cities in the U.S. & Canada

Dr. Percy B.

By M.S. STERN

Dr. Percy B. was an exceptional human being. Stricken by polio as a child he was left permanently disabled. Still, he survived



and flourished. He decided, despite his physical problems, to pursue a career in medicine. With unbelievable determination he completed his training and became a pediatrician.

He loved his patients to a degree that set him apart from others. He was, in general, people-oriented and was active in the community. Still "his children" found in him a champion. He cared for them, devoting himself to maintaining their health as well as treating their illnesses. He also fought for their interests beyond his physician's role. He lobbied government for a remedy to the threat of nuclear war. His children were afraid, you see. He also mounted campaigns to get better resources to help needy children in their home environments. Whenever he found a need, there he dug in until something was done.

His patients loved him. His concern and care were accepted gratefully. When the children became adults, themselves mothers and fathers, they returned to him. This time their children would be nurtured by this special friend.

His death, from injuries sustained in an automobile accident, was a heavy blow to the entire community. Especially distressed, of course, were his patients, past and present. Among them was 14-year-old Chuck.

Chuck had been one of the doctor's patients since birth. Through those years there seemed to grow a special bond between the boy and his doctor. Chuck never knew if the close relationship was unique between them or if Dr. B. related this way to all his children. It really doesn't matter. Life can be tough, especially

with contemporary adolescents. Chuck knew that Dr. B. had brought him through some rough times. The house calls and the Sunday talk sessions helped when he was in crisis. Chuck knew from his friends how unusual it was for a doctor to go that extra mile.

Dr. B.'s was Chuck's first experience with funeral. There were masses of people in attendance. Had there been more time to spread the word, there would certainly have been many more. Still, after the prayers were recited, virtually everyone left the cemetery. Only three or four men, Orthodox

Jews, remained. They, parents of Dr. B.'s patients all, would not let strangers complete the burial.

Chuck also remained. His father suggested that perhaps he should leave. "You've paid your respects, son. This must be very upsetting." Chuck turned to his father with a quiet but obvious determination. "Dad," he said, "I have to help. For all those years he took care of me. Now it's up to me to take care of him. I've just got to do it."

Kindness should neither be given or received as a gift. Kindness should be shared.

Effective leadership?

Continued from page 2

the case of the Wiesenthal Center, the ADL is the established representative agency of the Jewish community, etc. etc.

There is the apparatus for bringing order out of the chaos, if only that apparatus had effective leadership.

Suggestions for the G.A.

Although it is late to be recommending programs for the upcoming General Assembly of the Council of Jewish Federations, the one most important annual meeting in the American Jewish Community, a session that is purely cultural should be considered. Such a session may already have been scheduled, in which case this editorial can only be supportive.

First, though, a bit of history. At a G.A. not too many years ago, such a cultural program — musical in this instance — was on the agenda. It followed the opening session at which traditionally the president of the CJF delivers his annual report. So that at a relatively late hour — 10 p.m. or so, one of the great cantors of our time thrilled the audience, and was followed by a Jewish musical presentation. Both were on the highest level and either would have drawn in New York an audience which would have paid high admission prices, so outstanding were their renditions.

Whether it was the late hour or whatever, from almost the beginning of the program, the delegates started walking out, right when the cantor was in the middle of his singing, not even giving him the courtesy of waiting until the piece was finished, not the entire program. It was disgraceful. Here was an upper middle class refined Jewish audience which would never do such a discourteous thing were it their own home symphony orchestra or any other event.

One other suggestion for the G.A. Since in the past few years, a large number of delegates are observant Jews, a room has been set aside where the women may light their Sabbath candles. We

Continued on page 14

Let's hear it for the cantor!

By YAACOV LURIA

If to all things there is a season, the Yamim Noraim, the High Holy Days, are the time cantors come into their own.



The synagogues I attended as a kid could not afford year-round cantors, but for the Days of Awe they had to have if not a cantor, at least a competent Ba'al tephila to lead the service. Ba'al tephila means, literally, "master of prayer," the sine qua non of a cantor, but no cantor cares to be called that. After the ba'al tephila was hired, posters in neighborhood store windows proclaimed him "the world-renowned cantor." "cantor" got respect.

The officers of impoverished synagogues waited until the Hebrew month of Elul before they began auditioning candidates; the closer to Rosh Hashonah, the lower the fee. The candidates went through literal ordeal by fire. The synagogue sweltered in the late August afternoon. While the assembled minyan fanned itself with copies of Der Morning Journal, the aspirant undid his collar and sang prayers from the Holy

Days machzor. By the time he was through, he had dropped a pint of sweat.

Every Jew listening — even if tone-deaf or just plain deaf — became a chazan maven on the spot. Heads shook, shoulders shrugged, stage whispers cut through the heat. "Yossele Rosenblatt he is not... And with his *ivreh* (Hebrew diction) you're satisfied?... This is *Kavannah* (inspired feelings)?... Last year's was better..."

The ba'al tephila — cantor I mean — was on the dissecting table (or audition room) until the very end of the Yom Kippur fast. Just because the synagogue was poor, was its soul a raisin? The congregants forgot that a cantor is not really performing for a human audience; he is addressing himself to God as *shaliach tzibbur*, the representative of the worshippers.

It occurs to me that we here below know nothing about God's preferences among cantors. A sweet-voiced cantor could delight his earthly listeners but make God yawn. Conversely, a raucous cantor could come in handy in a crunch. God may grant a petition just to be rid of the unbearable cacophony. Schoenberg could be more persuasive than Schubert.

My favorite cantor I have never heard in person though he is my constant companion on my evening walks. I'll tell you about him in my next column.

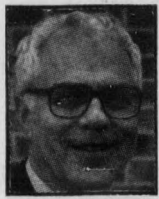
Tough new taxes planned to spur exports and jobs

JERUSALEM — Now that the Cabinet has approved of the new economic program aimed at spurring local investment and exports to provide jobs for the Russian immigrants, it remains for the parties who will suffer from the increased taxes to put up a battle.

Finance Minister Yitzhak Moda'i's program calls for a capital gains tax on new savings plans, on the sale of luxury flats of more than \$300,000, a 20 percent flat tax on pensions and savings funds and a 16 percent VAT tax on tourism. Even fruits and vegetables did not escape the 16 percent VAT (Value Added Tax).

Smokers will pay 16 percent more for their brands and drinkers 14 percent more for their beer.

Tourism Minister Gideon Patt has promised to fight the tax on hotels already suffering from cancellations due to the Gulf crisis and Agriculture Minister Rafael Eitan considers the taxes on fruits and vegetables sold at stands as unwarranted.



LIFE GAME

By Sol Gordon

Professor Sol Gordon is an authority on love, sex and marriage, and you probably heard him lecture in your community. He founded the Institute for Family Research and Education. He is professor emeritus of Syracuse University. He has appeared on *The Today Show*, the *Phil Donahue Show*, with *Oprah Winfrey*, *60 Minutes* and *Good Morning, America*. He is the author of "Why Love Is Not Enough" and "When Living Hurts." He will answer questions from readers and may be addressed at 23 Heritage Ct., Belmont, CA 94002.

Is it really love?

How can I tell if I'm really in love? For most people, no question is more exciting and compelling than this one. Of course, no one has the answer to the myriad other questions that exist: Why do so many people feel insecure about love? Why, if a teenager is in love, are adults (often parents) quick to say: It's puppy love, You'll get over it, Wait until you're older? (Yet, so many of these same adult critics often recall with nostalgia, and sometimes despair, that the best and most marvelous love experiences in their life occurred during their own adolescence or young adulthood.)

Other questions that arise as people explore their feelings may be, can people fall truly in love only once? Is the best love at first sight? Why do so many people seem to fall in and out of love — often? And finally the ultimate question, Is it true that love is blind? (In practice, if love is blind, it had better not remain so for more than 24 hours. After that, open your eyes and see with whom you are in love.)

Although there are many different kinds of love and loving relationships (one can love many people in different ways), being in love usually refers to a powerful desire to be with, and to win the respect and affection of, just one other person.

Our view is that this primary relationship has priority in a basic way, and thus it is not possible to be in love with more than one person at the same time. Within these primary relationships, the quality of love may be either mature or immature. There is a difference between sex and love: They are best when they accompany each other, but they are by no means synonymous. Erich Fromm (1957), in his classic book *The Art of Loving*, suggests that sexual desire is just one of the many manifestations of the need for love. You can have sex with someone you don't love, and you can be sexually dysfunctional with a person you love a great deal. It is possible to be turned on by a person you're unable to abide; it's not unusual to be turned on by a part of a person, such as breasts, legs, chest, or ass. But you can't have a conversation with an ass — even a smart ass.

This difference makes an authentic dilemma for many people in their choices of whom to love. One young woman who exemplifies this conflict stated, "I really care about John... He's a great friend, and we have a lot of fun together, but he doesn't turn me on sexually. But then there's Robert. He's not that smart, and we have practically nothing in common, but I find him very desirable and sexually exciting." Chances are that if she marries Robert, the relationship will be a disaster. The fact is that people have distorted ideas of what constitutes "chemistry" between individuals. How much do you remember from high school chemistry class? That's about how long chemistry in love lasts.

Omaha loses its kosher market

OMAHA — The fate of all comparatively small Jewish communities — losing their lone kosher meat market — has now included Omaha. As the Nebraska Kosher Meat Market, which has served the community for 28 years, announced that it is closing its door at the end of the month, the closest

kosher meat source now is Chicago.

The two brothers who own the market have been trying for several years to find a buyer. "Nobody is interested. Nobody wants to work that hard," Dave Richtman, one of the brothers, told the Jewish Press here.

A Yiddische 'Supermom'

By PEARL MARCUS

The small laundry business that my mother and father started together was launched on a borrowed \$300. This took two years to



pay back before there were any meager profits to "make a small living." And out of these "profits" went monthly stipends back to that part of Papa's family that still remained in Europe.

In those days, shirts were laundered for ten cents. And to keep a customer, my mother's added task was to reverse frayed collars and cuffs and to sew on lost buttons — all "for free." She worked full-time alongside my father — from seven in the morning until eleven at night. Housework and parenting were sandwiched in-between — or within the remaining hours of the day.

Time for rest? This "proper" wives reserved for "der tateh" (father). Thus, it was papa's naptime each afternoon... There was also "Papa's glass" and "Papa's chair" and "Serve Papa first" and "Papa did this beautiful thing" (even though Mama had really done it). Such was the style of the patriarchal culture from which my mother stemmed. And if my father shouted at a pesky customer, my mother would manage to "accidentally" meet that customer in the grocery and soothe him back to patronizing our store again... I remember people of her wise insights and her gentle advice.

Today, Mama would be called a "Supermom." Not only did she work in the store and take full care of her two children and manage all the cleaning and cooking herself, but she was also an active member, along with my father, on the Board of Directors at the Workmen's Circle Jewish Culture School that I attended every day of the week — after public school.

Incidentally, those were the years of the Depression Era — the 1920's and 1930's.

And when this Jewish School needed funds to exist, the women on the Board would run a dinner where they'd do all the shopping and cooking for the dinner. And then they'd also serve as waitresses. A basket would be passed around each table for their tips — and those pooled tips were put into the school's coffers. Mama could never understand why her basket was always the fullest. But such was the pattern of this woman who had experienced fear-filled beginnings and whose style was self-effacement... Her talents were many; her ego was sadly unaware of them. Her lovely voice thrilled listeners with Yiddish folk-songs. Her golden fingers deftly whipped new clothes into being. Her challahs and gefilte fish were gourmet delights. Her wise counsel brought friends of all ages to her side. Her instincts were sharp and true. Yet "timid" was her nature — and her fears were many.

Where my parents found time and energy for socializing is beyond my imagination. Yet Saturday night and Sunday were reserved for leisure. Sunday morning, Papa would take me for a stroll in Central Park, or a visit to the zoo or to browse in a nearby museum. Mama used this time to catch up on her chores. Once a month, she joined us on Sunday morning to attend

the "Layener's Kreiz." This was the Reader's Circle of my Jewish School where the adults met to hear well-known Yiddish poets and authors read excerpts from their new works. Our library at home was filled with their autographed, first editions.

In the afternoon, we'd all enjoy lunch at the famous Ratner's Dairy Restaurant on Second Avenue where each table was laden with an amazing variety of piping-hot rolls. Ratner's was also popular because it was near all the Yiddish Theaters. From toddler-age on, I think that I saw every famous Yiddish actor. I remember the great tragedian, Maurice Schwartz, playing a dying scene with his last breath — for a half-hour! I heard Aaron Levedoff singing "Rumania, Rumania" at 100 rpm. Early on, I was taught that Schwartz, Jacob Adler, Tomashefsky, etc.,

were worthwhile shows "because you could always take some valuable idea home with you" — But that Menasha Skulnik, Molly Piccon, Lebedoff, etc., were "low-class" taste and tickets should be purchased only if it was a "benefit" (a fundraiser for a worthy cause).

And now that you have a picture of a gentle woman — who'd never fight except for a cause — we come to the chicken story:

On Friday mornings, Mama and I always took the 14-Street Bus from our home in Greenwich Village to the East Side near Delancey Street. Here, we'd shop for our Jewish "soul food" for the week. Mama held my little hand as we walked through those streets that teemed with other shoppers. For me, the weekly treat was a hot, sweet potato from the whistling street-stand. How I loved to watch this sweet-potato man! He wore woolen gloves with all then fingers peeking through. And he'd roll those fingers deftly through the potatoes bunched on his grill until he found the one that was mine. He'd hand it to me in a wad of newspaper — and I'd hand him his penny.

Mama went from store to store filling her shopping bag with hot bagels for weekend company — pumpernickel and fresh herrings for Sunday breakfast — red-hot peppers and a kopchanka (dried, cured saltfish) for Papa — choice sour pickles from the big, wooden barrel — and from sundry, open jute bags we scooped kasha, lima beans and split peas. I can still savor the wonderful soups those made... Our last stop was always at the "Live Poultry Market." No saran-wrapped chicken-parts here! Mama's experienced eye would peruse the vari-colored, feathered, fresh-killed birds on the counter — and point out to the Chicken Lady her choice for our Shabbos dinner. After weighing the chicken — feathers on, of course — the Chicken Lady would pluck the bird clean for a nickel extra. Singing the pin-feathers on an open flame was a service thrown in — "for free." And how I hated that odor!

And while the Chicken

Continued on page 16

The return of the Renaissance rabbi

By MARCY CORNBLUM

Daniel Lapin sounds like he was written by Ian Fleming. A South Africa-born, engineer, he has taught physics, designed, built and sailed luxury yachts, launched a successful electronics firm, motorcycled across Africa and is a licensed pilot.

Not bad for an Orthodox rabbi.

Certainly no ordinary rabbi, Lapin is the quintessential Renaissance man who thoroughly enjoys physical pursuits, whether it was barreling around in a 500 cc BSA motorcycle (he no longer rides), sailing a boat up the Northwest Pacific coast or piloting a Cessna 410. Later in the day, he will settle behind a desk and study Torah, reflecting on the Creator who made the outdoors in which Lapin revels with such gusto.

While on a visit to Southern California in 1977, Lapin found himself intrigued with the idea of a Jewish Renaissance in Venice Beach, noted for its boardwalk and the offbeat people who traverse it, sometimes on roller-skates. After moving to the community just outside Los Angeles, he began teaching classes in Judaism. His students, most in the 20's, attended the classes, held in various living rooms each week. It wasn't long before the idea of a permanent center for their activities took shape.

Lapin and film critic Michael Medved happened upon the picturesque oceanfront Bay Cities synagogue — the "Shul on the Beach" — where they met with the congregation's leaders to discuss the merging of the community's old and young people in one common cause. The rabbi volunteered his time to the shul, which had not had the services of a regular rabbi for more than 15 years and for a period, did not even have a roof.

Now, 10 years later, Lapin, his wife Susan and their six children are part of a unique, deeply religious and traditional community known as the Pacific Jewish Center. These days, after years of neglect and disinterest, all 250 of the shul's seats are filled for Sabbath services. To this day the rabbi does not receive a salary for his work, he supports his family with his other full-time job, as an investment consultant.

Word of the beliefs and purpose of these committed Jews spread throughout California, including to the "Hollywood elite," stars such as Barbra Streisand, Elliott Gould (whose son Jason was Bar Mitzvah at the shul), Marvin Hamlisch, Sammy Davis Jr., George Segal and Richard Dreyfuss, to name a few. Many families have moved to Venice to join the congregation. Others come to join the Sabbath observances, where it is policy that whenever a stranger attends, he is automatically invited to a meal at one of the homes in the neighborhood.

About a year ago, an earthquake damaged the synagogue, which was built in 1918, and officials deemed the structure unsafe. To the rescue came Elliott Gould, who single-handedly launched a campaign and raised enough funds to strengthen and save the historic building.

Lifestyles was given the opportunity to discover the personal side of the rather private Rabbi Daniel Lapin, in an interview at his home.

Lifestyles: Did you always want to be a rabbi?

Lapin: Oh, no. I not only didn't particularly want to be a rabbi, but I



Lapin with congregant Elliott Gould

wasn't encouraged to be one, and frankly, after seeing the very intense life my father led, I had absolutely no intention of being a rabbi. I was trained as an engineer and I found that after having been inculcated in Torah from the very finest teachers, mostly from a previous generation, it left me with an unquenchable compulsion to teach. When I was a kid, I remember studying a few lines of the Ta mud, which I never really understood truly until the last 10 or 15 years. The line says, "Far more than the calf wants to drink its mother's milk, the cow desires to give the milk." The analogy is the urge to give over almost anything else.

I trained as an engineer, and worked a while for Philips, the Dutch electronics company. But I found myself teaching in the evenings and it expanded into the afternoons and then into the mornings, afternoons and evenings. I did the same thing when I moved to Los Angeles. I started working for a brokerage house in the investment business. I began teaching in the evenings, then it became early mornings and other parts of the day, as well as weekends. There seems to be no escaping my destiny, which is my family's tradition of teaching Torah, and the rabbinate.

Lifestyles: Is being a Jew different in South Africa from, let's say, Canada or the United States?

Lapin: I think there is an enormous difference between being a Jew in South Africa as opposed to being one in America. The sense in South Africa is very much one of transience — a sense within the Jewish community of being guests in the country, of indebtedness, and a sense of acknowledgement of goodness and bounty from the country. In America, there are Jewish Americans and Polish Americans. Whether it is the melting pot theory of the early days or whether it is just part of the great liberal tradition, I don't know — it is a very noticeable distinction.

Lifestyles: What was your first surprise when you landed in America?

Lapin: That a downtown Manhattan telephone exchange, which had suffered a fire, and which in South Africa would have taken about eight or nine years to rebuild, was done in 14 days. I stood there for a day and a half and just watched the precision with which the thing was being done: how various streets were shut off and an unending train of trucks carrying material came down one set of streets and emerged empty on another set of streets. There were non-stop shifts of workmen and they finished it in 14 days. I was astounded. I said, "In a country where that can be done, there is no limit to anything."

Lifestyles: When did you first develop your thirst for adventure? Were you adventurous as a youngster?

Lapin: I think my parents would be delighted to have an answer to that question as well, because they'd like to know where things went wrong. (Laughs). I think I actually got it from my mother, who is a very, very audacious personality, and I'm only a very mild reflection of her. As long ago as I can remember, I enjoyed challenge.

Lifestyles: When you're riding a bike, or flying, or yachting, and people find out you're a rabbi, what is their general reaction?

Lapin: Well, one of the most puzzling aspects of the whole thing to me

has always been that when people find out I've sailed across the Pacific, or that I've taken a motorcycle through Africa, or that I ran a small company, it's very interesting and it immediately occupies a good deal of the subsequent conversation. However, when I'm among sailors, and they find out I'm a rabbi, the subject is instantly dropped. When I'm among business people or pilots or any of my friends, the idea that I'm a rabbi is quite inconsequential and of very little interest. I would say that it is only with great, polite effort that my associates suppress their overwhelming indifference to whatever else is different in my life, namely, being a rabbi. I suspect that is might have something to do with the fact that deep down, there is a feeling that these things are more exciting or more worthy than being a rabbi.

Without question, I find my work as a rabbi the most challenging thing I have ever done and by the far the most adventurous, but it doesn't detract from the fact that I very much enjoy time in the world of nature. I don't believe G-d built a beautiful world out there just for Gentiles or just for lay synagogue leadership. I believe it's for rabbis also, and I try to enjoy it as much as possible with my family. I feel to some extent that my children are slightly penalized by living in Venice, which is not the most rural and charming part of Southern California, so whatever opportunities exist for taking them into a bright and beautiful world out there, I cherish.

Lifestyles: You've done a great deal in your life, whether it has been spiritual or purely physical. Are you content?

Lapin: Of course, I certainly give thanks to my creator on a daily basis. I'm very, very happy but I'm far from content. What I'm trying to do really is make the distinction that the English philosopher Francis Bacon made when he said, "A cow in a sunny meadow on a nice day is content but it is not happy because it can't relate to the concept of being happy." I am happy and I'm fulfilled but I see many, many, many unaccomplished hopes, many challenges that are unfulfilled. So I'm not content. There are all kinds of exciting adventures ahead.

Lifestyles: Do you represent a new breed of rabbi, one who finds fulfillment in so many different things?

Lapin: I'm not by any means unique. There are a number of outstanding rabbis who are also finding themselves untroubled by the medieval, Eastern European image of what a rabbi was. I think there are a lot of outstanding rabbis who are engaged in many exciting enterprises.

Lifestyles: Is the Hollywood community exciting for you or do you consider it just another congregation?

Lapin: The latter, I think. It's made up of people who have the same hopes and aspirations as other people. And in many cases, it is people for whom happiness is fleetingly elusive, perhaps even more than for anyone else. It's a very difficult life, I think.

Lifestyles: Did that surprise you when you became more personally involved with people who have it all but don't seem happy?

Lapin: It didn't really surprise me. The lack of connection between material wealth and a successful life is something I was taught a long time ago. You don't need to be a person of great moral courage and high ethical standards to be a good person when you're poor. Your options are very limited and it's questionable as to how much evil you can do in the world. When I say poor, I mean poor with middle-class values. If you're poor and valuelessness — which pervades parts of the American society — then of course, there is no threshold of

personal morality. Almost anything goes, and frequently does. It is much, much more difficult, I would imagine to develop a religious community of affluent and successful people as it is to have a religious community of poor people. And I think this may have something to do with a stereotype which I'm sure is part of all our memories and recollections: that Orthodox synagogues were always filled with elderly and poor people; the surroundings were pathetic. Needless to say, this is just not part of the true Jewish tradition. All the Prophets were wealthy men, contrary to the picture people probably carry around with them from the fallacies of Hebrew school. Many of the great rabbis of the Talmud were very wealthy men. That becomes a real challenge, I think, when religion no longer needs to be the escape and the refuge of the desperately unhappy, but becomes that which enables one to fully enjoy the world and to fully experience it in its entirety. That's not to say all the members of my community are wealthy, but there is no question that the focus in my community is that people should be working on their careers and furthering their prospects, certainly in their late 20's, 30's, early 40's. These are the productive years, when people have an opportunity to establish some degree of comfort, and I very much encourage that.

Lifestyles: Do you still have family living in South Africa?

Lapin: I have one brother there.

Lifestyles: When he visits and sees how you run your synagogue in America what does he say?

Lapin: That is so eloquent a testimony to the potency of my father's Torah teaching, because my brother and I have been apart from one another — given our studies and the way we have made our lives — for more of our lives than we've been together. And yet, he has a synagogue in South Africa that in almost every respect, matches my synagogue over here, even to the point of his being in business. He's in the pearl business in South Africa. The similarities are quite remarkable. Our communities are remarkably similar, the difference in ages, temperament and above all, the cultural environment notwithstanding.

Lifestyles: Did you ever imagine that you would raise a family in America?

Lapin: I actually used to have a recurring dream in my early 20's. I was teaching Torah to a group of young people on a beach in Spain. In retrospect, I laugh about it because we happen to live today in a Spanish speaking neighborhood and it's certainly on the beach. No, not in my wildest dreams did I ever anticipate to be doing what I'm doing. What I can say is that there are very few of my earlier experiences and very, very few of my qualifications and capabilities that have not been of crucial value to me in this particular endeavor.

Lifestyles: What time does the rabbi's day begin?

Lapin: It begins very early. It's not that different from religious or non-religious people. People work very hard here in Los Angeles. My day

starts at 5 a.m. I meet individuals who need to consult with me between 5 and 6. Our morning services start at 6 and I teach classes thereafter. Then I'm in my office at 9 till 3 p.m. and from 3 to 6, I study. That's my own private learning time. After that, I have a one-and-a-half hour class and then I see people until 11. And then I study again from 11 to 12.

Lifestyles: Does the word "tired" ever get into the picture?

Lapin: Yes, I suppose it does, but the energy level around this house is pretty high and I find that with kids, whenever one does experience the sensation of tiredness, they embarrass you out of it quite quickly and build

Continued on next page



Aboard his boat, 'Paragon' under the Golden Gate Bridge



SOCIAL CALENDAR

By Jean Herschaft

Jacob Stein, a past White House Liaison with the Jewish Community under President Reagan and a former Conference of Presidents chairman has been appointed by President Bush to serve as a U.S. United Nations Representative, it was announced by U.S. ambassador Pickering at the Presidents Conference Farewell lunch to Israel Ambassador Arad.

Congressman Stephen Solarz told over 300 community leaders of his Brooklyn congressional district about his recent trip to the Persian Gulf. "I decided to cancel a meeting I had planned with Saddam Hussein after the President of Iraq had threatened, 'I'll pluck out the eyes of every enemy of mine!'"

Attired in a blue blazer with gold buttons, the US Armed Services Committee member, very suntanned from the Arab sun and in very good spirits was hosting with his wife Nina, a birthday party at Kingsboro Community College, marking his "50th." Special guests included New York Attorney General Robert Abrams, New York City Comptroller Elizabeth Holtzman and former City official Jay Goldin.

All meals served were of the airplane variety bearing the glatt kosher label of Mealmart, very delicious and generous portions also a la carte hamburgers, franks, drinks live music and roving entertainers. The invitation we had received to the 50th bash was a montage of baby and kid photos of Solarz from infant to pre-teen that gave the event a special aura of family.

Liz Holtzman, in her birthday salute, revealed that soon she too will be reaching that magical age. Meanwhile, in her duties as chief purse holder for the city, she's cut red tape. Thus when a yeshiva in Queens had its water turned off for non-payment of past bills, Liz immediately had the City department restore services the same day. Her competence, concern and caring stretches beyond her elected role, winning her the admiration and respect as the new Comptroller.

Rabbi and Mrs. Saul I. Teplitz, Congregation Sons of Israel, were the hosts at their home in Woodmere of an Israel Bonds reception that honored Dr. Eliahu Ben Elissar, Chairman of Israel's Knesset Foreign Affairs Committee and Israel's first Ambassador to Egypt. Teplitz was proud to note that in its 40-years history Bonds have surpassed the 10 billion mark in sales!

Rabbi David B. Kahane, spiritual leader of Sutton Place Synagogue in Manhattan, delivered the benediction at the "New York Salutes President George Bush Dinner" at the Waldorf Astoria Hotel.

The passing this summer of three women prominent in the Jewish and literary community has caused this columnist sadness.

The most recent on Sept. 9, Eleanor Lester, an author, critic, teacher and journalist. She was many years a star with The Jewish Week of New York, penning delightful reviews of Yiddish and Jewish productions. Many times her by-lines graced the front pages of the NY Times Theater review and that of the NY Post. Lester taught drama reporting at New York U. We met her often as our paths criss-crossed on the Jewish beat. She was a slim lady of middle age who was an adept at her profession. Death was due to melanoma.

In July, Peggy Mann, aged 65, left the scene. She had written many books including "Golda," the life and times of Golda Meir and a number of novels based on the Holocaust. She was a Readers Digest editor, too. She died of breast cancer. We would meet at many seminars, where she proudly spoke of her two daughters — one, Jennifer was a TV actress from childhood. Thomas Naulton, a public relations concern operator was her husband.

In August, the world of philanthropy lost Myrtle Hirsch, who with her late husband, David Hirsch, were benefactors of numerous charities and organizations. She was a dominant, lovely blond woman who loved to wear bright vivid colors, mostly in suits. She was the emblem of a society lady with class, elegance and heart. She was 72 years of age.

Renaissance rabbi

Continued from prev. page
up the energy level again. I think with all that's going on here, and all that need to be done, and all the marvellous opportunities I have of doing it, the question is to just utilize time to the limit. And I do. My hours are precisely scheduled.

Lifestyles: Please tell me the story of the Bay Cities Synagogue...

Lapin: We had already resolved a couple of months earlier to try and form a community here of young people. We hoped to tell young people, "Look, it's just conceivable that after all the other things that have been tried around here, maybe something that's been around for 3,000 years could have something valuable for our lives on a day-to-day basis."

We used to have services in people's apartments and classes in people's homes. It was in the middle of winter, 1977-78 when we went for a walk. It was one of these rainy, overcast days that no one believes happens in Southern California. Michael Medved remembered that there was this synagogue down at the boardwalk, so we walked down there and found it. There was a man standing at the door and he beckoned us to come in. They were short for a minyan by two people and there we were. The room was dark; they told us the electricity bill had not been paid, and what was more, water was cascading down from the roof in Niagara Falls-like torrents in a number of places. There were eight people there — the youngest man was in his mid-to late-60's, and he was being bossed around by all the older men as if he was the local kid! I guess to them he was. They would say, "Empty that bucket!" — they had buckets under the major entry points of the water and every time one got full, he emptied.

After the service we spoke to them. We explained we had a large group of young people — about 30 — and we had no place for them, and we felt they had a home and no people. It seemed a natural alliance. Michael offered them my services as rabbi and insisted that the existing president, Mr. Weiner, remain the president. Everything looked fine until he said, "We cannot pay a rabbi. We send all our money to Israel." Michael said to him "I'm empowered to tell you that I could persuade Rabbi Lapin to work for a salary as low as a dollar a month." So the president said he had to talk to the treasurer. They went off to the corner and

five minutes later, the president came back and held out his hand and said, "You're hired." He said, "Our ritual committee has to interview you first." So they called Mr. Kolavick, a chicken farmer retired to Venice. He was going to interview me. He came up to me and said, "I can't remember the ending of a verse." My heart sank. I knew what was coming. He rattled off the first half of an obscure verse from the Book of Psalms and he said, "How does it finish?" I said, "I can't remember. I know the verse but I can't tell you how it finishes." So he rattled off the rest of the verse. He gave me another verse, which I knew and finished. Then he gave me another verse I didn't know. By this time, I was quite confident I had failed dismally. But we became very, very good friends, he was a delightful man. There was a wonderful relationship between the old people and the young people. Today, there are no older people left. Just recently, the last one went. For nearly nine years there was a marvelous relationship. They were like grandparents towards the children. Of course, when we started, we were all single — so was I — and little by little, marriages took place, the children came and we started the school after that. The elderly people just loved the sound of the children running around. And to this day, I don't have the heart to tell the children to be quiet during the services, because I can remember how the old people enjoyed the noise.

Lifestyles: Is the Pacific Jewish Center unique?

Lapin: Well, naturally, I have to believe that it's different. I think it's the finest community in North America. I can't imagine myself being the slightest bit interested in any other position. I literally could not think of any position that would entice me away from here, for a number of reasons: Number one, I'm among friends. These are young people who, in my opinion, are of the highest integrity, of the highest moral character, people of great refinement. There is not one vulgar person in our whole community, and that's wonderful. There is a closeness, a caring and a sharing that goes on in the community, with which neither my wife nor myself are familiar anywhere else at all.

I believe that Torah has been the victim of the biggest marketing disaster in American history, and what I'm interested in doing is playing whatever role there is for me to demonstrate not only the viability, but indeed the indispensability of the

Torah system for anyone trying to survive with his sanity today. I believe that in this endeavor, I'm surrounded by some of the finest partners any man could ever want in any undertaking. I would have to be very foolish to seek anything else. We are blessed to see signs of success each year because there is growth and development. In terms of the ultimate objective — to legitimize Torah in this corner of the world — I think we are accomplishing something. I get a tremendous sense of satisfaction of accomplishment all the time.

Lifestyles: When you have a strong purpose and people like Barbra Streisand and Elliot Gould get involved, does the objective get clouded because of who these people are?

Lapin: I think that a great deal of credit must go to people like Barbra and Elliot for accepting us entirely on our terms. And the fact that they are not involved with the day-to-day life of the community is precisely because of our inability to compromise and deflect ourselves from a purpose that is obviously different from theirs. We don't have that close an ongoing relationship, but the relationship we do have is very much a tribute to their understanding that our course is essentially immutable.

Lifestyles: When you leave the shul at the end of the day and go home to being a father, is that a different Rabbi Lapin?

Lapin: My children are growing up in a rabbi's home, as I did, and they realize there are advantages to that, and there are disadvantages. The advantage is that my 7-year-old daughter gets to attend some of my classes to which admittance is not a simple matter. And the disadvantages are, even when we are on family outings or on the boat, that the cellular telephone will ring and it might mean we have to turn around and come back or spend half an hour on the telephone. There is an understanding of that. I do my best with my children not to subject them to any inconsistencies. I don't want them to see that I'm in any way fundamentally different when I'm standing in front of the community lecturing than when I'm playing with them on the living room floor. There are no fundamental differences I don't tell them untruths as jokes or let them grow up thinking other people say things they don't mean. In general, when I say something, they know that it's real and true.

Exercising in Appalachia

By ARLENE G PECK

There are certain activities that Jewish women are not usually attuned into participating. Me especially. I don't do floors,



windows... or paddle. You don't often find us in occupations such as light house keepers, forest rangers or white water rafting enthusiasts. In fact, I have always said that slow room service is about as rustic as I wanted to get. But, in a moment of madness and a desire for special time with my kid, Dana, I scheduled a week-end of white water rafting and horseback riding with the Eagle Adventure Company out of Atlanta and had a ball!

There really isn't a whole lot of packing that a woman can do for a trip such as that. Which, if the truth be known, really dismayed me. After all, what more did I need except a pair of jeans, a bathing suit, eye make-up... maybe a little nail repair?

I had a little difficult time handling all that nature and fresh air. The Eagle Adventure Co. is nestled so into the Blue Ridge mountains that the Ga/Tenn line runs right through the company building. It's in the thriving metropolis of McKaysville in Fanin county.

I blanched a little when I had to sign a release which said, "Name of nearest relative not living with you." I was beginning to think that instead of going down the deliverance trail, sliding in the pool was about the most advanced exercise that I wanted to do. But, the adventure had begun.

I had signed up for the two day wild water raft and horseback riding trip. So, upon arriving we were first taken a fifteen-minute drive away to the most darling and romantic little house that was one of several that they rented for \$100, excluding the \$31.00 per person for the rafting. We were given helmets and life

preservers and paddles, which I soon discovered were definitely needed. I was so paddled I felt like a Michelin tire.

The Ocoee river is a two-and-a-half hour roller coaster. For a woman who has always felt that camping with anything other than a Winnabago is barbaric I was really getting into it. Around every corner I expected to see the boys from Deliverance pop up. But, all I found were other tourists traveling from Eagle Adventure. Looking for, it not love... thrills. They guy that played the banjo in the movie I later found worked for them. I did see people walking in overalls that weren't from Guess.

Nose and Double Trouble might have worked a few pounds off of me... No such luck.

Later, I figured we'd take a turn at horseback riding which was also available. I wanted a horse named Dopey or Sleepy but got Devil instead... oh well.

The Cohutta Lodge and restaurant is a really remote mountain getaway which has been situated in Chatsworth Georgia for a zillion years. I knew that we were in a foreign country when I saw people putting Blue Plate Mayonnaise on their hot dogs. I tried in vain to find a Jewish angle but Appalachia is definitely not the place to discover one's roots if they are

We had left civilization, as we knew it, behind. Would you believe that for three days I actually thought that those people in Appalachia were speaking a foreign language. Honestly, I actually met people who had gone through their entire lives without travelling further than 60 miles.

We had left civilization, as we knew it, behind. Would you believe that for three days I actually thought that those people in Appalachia were speaking a foreign language. Honestly, I actually met people who had gone through their entire lives without travelling further than 60 miles. Our cabin, which had been arranged by Eagle Adventure, was set in the mountain away from the road. Awesome scenery and loaded with handmade pillow covers, quilts, crochet afghans and needle point pictures with "Bless our home." People are so honest there that there wasn't even a lock on the door that worked.

Jaded as I am from the big city, I was awake half the night waiting for Freddie from Elm Street to come and visit me. Trust is not one of my finer attributes. Mountain air is a killer though. It can make one ravenous and your clothes smaller. I had thought all that paddling down rapids with names such as Broken

anything but good Bible Belt devotees. I have never heard as many double digit names in one area in my life. Billy Bob, James Earl, Bubba Rae, Alma Mae. One would be hard pressed to find a kosher restaurant within a 300 mile radius.

But, ah for good country cooking, the kind that you feel that you are just injecting cholesterol-laden goodies into your veins, the Cohutta Lodge was the place to do it. They just hired a Yankee food manager who I hope has the good sense not to add a wine list and quiche. There was even a rumor that they were getting ready to take out the country decorations and add a fountain and crystal chandelier. If something ain't broke, I've always felt that it's best not to fix it.

Anyway, a good time was had by all and when I spoke with David Scott who heads the organization he told me that they were in the process of arranging trips into Florida and Bahama cruises aboard a deluxe 90 ft. motor cruiser.

Cafe Shalom

By VIVIAN KRAMER FANCHER

A not uncommon beginning to many restaurant reviews is the statement that the establishment is barely known, located in some out of the way spot, and worthy of much praise. In other words it is that secret little someplace for which everyone is searching.

I'm not sure that this is an apt description of Cafe Shalom because on a recent visit to Boston we ate a Sunday night dinner there and it was quite crowded. But it certainly fits how I felt about the restaurant. I was truly surprised that no one had ever mentioned it to me before. It is a gem among restaurants in general and particularly special when compared with most kosher dining establishments.

Following my visit I interviewed Mark Sternburger, Director of Sales and Marketing at The Four Seasons, and he agreed completely. He told me that the challahs that were served at the wedding I described in my last column were baked by Cafe Shalom's catering division, Catering by Andrew. Since packaged bread in a restaurant is a particular "bete noir" of mine, I'm happy to report that I was totally satisfied with a challah made from both whole wheat and white flour, and the onion rolls. Within the last year Hillel at M.I.T. held a challah tasting contest and Andrew's bread came out first among fourteen contenders. There was also a framed letter on the wall from Governor Mike Dukakis praising the food at an event that was catered by Andrew.

Andrew is the son of owner Marvin Wiener. The entire family is involved in the restaurant which was started by the father 13 years ago and moved to its present location 11 years ago. Mr. Wiener told me that he does a volume business in fresh baked challahs on Thursdays and Fridays

even though there is quite a bit of competition. I counted three other kosher bakeries on the same street. Andrew's breads are also shipped weekly to Providence, R.I. and Sharon, MA to accommodate the observant in those communities.

Mr. Wiener is a modest man. When we praised our fish dinner he attributed it to the location saying that you can't miss in Boston because of the availability of fresh fish. Cafe Shalom is a seafood/vegetarian restaurant. We ate charcoal grilled fresh tuna and mahi-mahi. The fish bore the cross marks of the grill and was juicy and tasty. It was served with a tomato-garlic relish that was flavored with charred onions, a homemade tasting garlic mayonnaise, and white wine-butter sauce. All three condiments were outstanding. Stir fried zucchini and carrots were crisp. Red roasted potatoes that were baked in their skins were crunchy on the outside, perfectly done inside and tossed with fried onion. The mixed salad was offered with five different very original dressings. We opted for the tehina and Dijon vinaigrette.

The menu listed lots of interesting vegetarian dishes, not one of them bearing a resemblance to the familiar Jewish dairy foods, but rather more like what you might be served in an Italian restaurant. They included curried vegetables, eggplant parmesan, mushroom risotto, spinach lasagna and a variety of pizzas.

The premises are cheerful and simple. I look forward to eating there again as pastas, vegetables and fish are the dishes I like to cook at home. I welcome a very reasonably priced dinner that offers these foods.

Cafe Shalom, 404 Harvard Street, Brookline, MA 02146, 617-277-0698.

Israel discontinues operations on dogs

JERUSALEM — A victory for CHAI, Concern for Helping Animals, was seen as the Israel Ministry of Defense has agreed to stop using live dogs to desensitize paramedics to the human

carnage in battle. The operation on the dogs will be replaced by alternative methods of preparing the paramedics for the sight of blood and wounds.

The lost language

By RABBI SAMUEL SILVER

An impressive Holocaust memorial is located in Miami, Fla. Yiddishists praise the monument but are distressed that it doesn't con-



tained by the fascist killers. Now 64, Vessley, a Moslem, was in Israel as the guest of Gavra Mandel, a prosperous Israeli merchant. Mandel was four years old when he and his family were sheltered by the Vessleys. (The Forward)

In Bulgaria too

In Bulgaria, where democracy now flourishes, six Jews were elected to the parliament, which numbers 400 members. Of a population of nine million, there are 4500 Jews. The electees, we learn from the Forward, are intellectuals.

tain a single word of mame lashon. In the Forward, I. Hamer recorded the complaints some time ago. As yet nothing has been done about it, to the chagrin of several letter-writers. One of the letters, from YIVO officers in Miami Gittel Cohen, Menashe Feldstein and Sander Weisman expresses exasperation that the "language which most of the Holocaust victims spoke is being ignored." Another cause for complaint is that the cenotaph does reproduce a poem by one of the martyrs, Mordecai Gebirtig, "Jews, It's Burning," but it's in Hebrew whereas the original is in Yiddish.

For the first time an Albanian was honored at Israel's Yad Vashem for aiding Jews during the Nazi period. The person cited was Refich Vessley, whose parents rescued and hid Mandel family who were being pur-

Powell's Yiddish?

Question: Does Gen. Colin Powell, Bush's Chief of Staff, talk Yiddish? According to a yarn in the newspaper, "Latest News," of Israel, the general was in Israel some time ago and when he met Prime Minister Yitzhak Shamir he was supposed to have said, "Let's speak Yiddish." It seems Powell as a youngster had worked for a Jewish employer in the Bronx and had learned mame lashon. The article went on to say that the conversation between Powell and Shamir was conducted in English. Question: Does Shamir talk Yiddish? (I. Hamer, in the Forward).

Suggestions for the G.A.

Continued from page 8

reported the first year when such an arrangement was provided, and for the past several years, the room has had to be doubled and tripled in size.

It is an inspiring sight. Hundreds of candles burning, a sight that probably is duplicated nowhere else in the world.

There is one suggestion.

The room selected is usually far away from the center of activities, on the side where only those who desire to light candles know of its existence. We suggest that the candle lighting take place in center stage. There is an inspirational message for everybody, and it not only deserves better but it will achieve more than a thousand sermons.

To get back to our original point, it may still not be too late to at least schedule a Klezmer musical attraction. If the Mr. Feidman — sorry we do not recall his first name — is still available, he could possibly still be invited to perform. We doubt that

By RABBI ALAN WEITZMAN

An increasing number of Jewish alcoholics in our small community have shattered the false premise that Jews don't drink. His-



torically, it may have been a tradition that our co-religionists had "schnapps" after the minyan and a few drinks at receptions. Jewish

Country Clubs in the "old days" had a difficult time staying in "the black" because their members drank little and the bar was unable to meet its operating expense.

Recently a member of the Jewish community who works in a private facility for drug and alcohol addicts brought to my attention that there is a growing percentage of co-religionists seeking help. The hospital is receiving more requests for rabbis to visit on a regular basis. In my pre-marital and marital counseling sessions, I am finding that alcoholism is at the root of a growing number of problems.

We are finding our Jewish

teenagers drinking at parties and booze is being uncovered at sleepovers. In fact, at Bar/Bat Mitzvah receptions, youngsters are going to the bars and asking for drinks. If they are refused, they pick up half empty glasses on the tables.

The Jewish community can help in a number of ways once it educates itself to the danger of the "drinking problem."

A request has been made of my congregation to use a room for a weekly meeting place for a AA group. Our Board was unanimously in agreement. Chemical addiction is like any other illness and alcoholics need to know that we care about them.

ABOUT BOOKS

Jewish histories, biographies abound

By JACK FISCHER

Books about Israel continue to be published in numbers. Crown will publish two in November, *The Promised Land: Arabs and Jews in History's Cauldron* by Marcia Kunstel and Joseph Albright (\$19.95) and *Fighters Over Israel: The Story of the Israeli Air Force from the War of Independence to the Bekaa Valley* by Lon Nordeen (\$21.95). Also in November is *Kissing Through Glass: The Invisible Shield Between Americans and Israelis* by

Joyce R. Starr. Contemporary Books, \$21.95. Zionism is treated in the I.L. Peretz Reader edited by Ruth R. Wisse, November, Shoken. \$24.95.

Other books of interest include, *The Day the Holocaust Began: The Odyssey of Herschel Grynszpan* by Gerald Schwab, Preger, October, \$21.95. The paperback edition of *Polish-Jewish Relations During the Second World War* by Emmanuel Rignelblum with an intro-

duction and bibliography by Yehuda Bauer. Northwestern University Press, October, \$24.95. Also by Northwestern is *Lessons and Legacies: The Meaning of the Holocaust in a Changing World*, edited by Peter Hayes. December, \$32.95, Cloth. \$14.95, paper. Life in New York is treated in *The Closest of Strangers: Liberalism and the Politics of Race in New York* by Jim Sleeper, W.W. Norton, \$21.95, September, and the autobiographical essays of Jewish-American writer and critic Leonard Kriegel. North Point Press, January, \$19.95. Former Supreme Court Justice Abe Fortas is the subject of *Abe Fortas, A Biography* by Laura Kalman. Yale University Press, November, \$29.95.

Two books of special interest and enjoyment appear to be *My Grandmother's Stories: A Collection of Jewish Folk Tales* by Adele Geras, illustrated by Jael Jordan Knopf, September, \$17.95 (Ages 8-12) and *The Unorthodox Book of Jewish Records and Lists* by Allan Gould and Danny Siegal, paper \$8.95, Plum, September.

Happy New Year

Our greeting from the staff of The Post and Opinion to our readers and to Jews at large is for a year of health and fulfillment. A year ago, the same or a similar greeting was expressed, but the situation of the world at large and for Jews in particular was vastly different from what it is at the moment.

The changes, at least for the Jewish community, were for the most part the better, considering the opening of the doors of the Soviet Union so that Jews could emigrate, and also for Israel if the present Gulf crisis does not envelop the world and it in a shooting war. When the Iraq affair is concluded, Israel's position as a bulwark of the West and the world will have been verified and her right to peace in our time vindicated.

Wait till next year!

Housing plans falter, Russians pitch in

By SAMSON KRUPNICK

Housing Minister Arik Sharon thinks big. From his days in Israel's armed forces, it was his daring plan of crossing the Suez



Canal and surrounding the entire Egyptian army that turned the tide in the Yom Kippur War of 1973. His strategy in the war in Lebanon was also designed to wipe out Arafat and his PLO terrorists from all of their bases throughout southern Lebanon. There, too, he met with success, tarnished by American interference to save Arafat and some of his men.

On his recent appearance in Moscow on an "unofficial" visit, he startled Russian Jews by his announcement: "We will build 500,000 apartments to accommodate all the Jews coming to Israel." Of course he did not specify the time involved in such an ambitious program, but the very thought of such a fantastic project fired our imagination.

Minister Sharon urged Soviet Jews to come with all haste to the welcoming arms of Israel's Jewry, anxious to receive them. Actually Sharon's urging was almost entirely superfluous as Soviet Jews continue to pour into Israel in every increasing numbers. Aliya in August was the largest over any previous month since the massive aliya of the 1950s.

However both housing and the provision of employment for the new olim are not at all keeping pace with aliya. There have been substantial increases in construction starts, 16,900 in the first six months of 1990 as compared to but 9,600 in the same period of 1989, but that is hardly enough to accommodate a fraction of the olim. Part of Sharon's plan of action in the Soviet Union was to work out a joint project for the construction of prefabricated housing in Israel. Meanwhile the Housing Ministry plan of providing some 9,000 prefabricated units has not yet gotten into real mo-

tion as local manufacturers and the construction industry vie with each other.

Meanwhile there are a variety of plans for private industry using investment financing here and abroad to build prefabricated housing at a cost of about \$25,000 per 2 bedroom unit (the Government to provide the land and infrastructure) and the new olim to pay a rental of about \$200 per month, with the option to buy with a long term mortgage.

The creation of job opportunities is part of a major plan of economic recovery and increased investment in industry. Both the Finance Ministry and Economic Min-

grams with a subsidy to employers for a six-month period to hire a new olim. Particular attention is to be given to industry and construction with allowances and other benefits to employers. A subsidy to professional olim is proposed for a six-month period for job seeking with the help of job-providing workshops. The engagement of new olim is urged in areas of teaching, infrastructure, urban renewal, health and welfare and similar vital public services in order to absorb qualified olim at a rapid pace.

Meanwhile it has been a source of pleasant satisfac-

Meanwhile it has been a source of pleasant satisfaction at the initiative taken by Soviet olim on their own volition. Many have sought and found appropriate employment in a good number of professional areas. For example there is a great shortage in the medical field in the areas of nursing, partially filled by imported foreign workers. These nurses are being replaced by experienced new olim... Soviet olim have already filled the gap in a number of hospitals including Shaare Zedek Medical Center, which has a number of them as staff members in various departments. In addition there are increasing reports of olim taking on any job available regardless of their qualifications in other areas. Others have organized group projects in their own fields.

istry are to present such a program. However much of this program is long range — at least two-three years to take full effect, reducing the present high unemployment of 9% and creating jobs for some 200,000 joining the workforce within two years.

The Labor and Welfare Ministry has presented its own plan of job creation. It includes job training pro-

gram at the initiative taken by Soviet olim on their own volition. Many have sought and found appropriate employment in a good number of professional areas. For example there is a great shortage in the medical field in the areas of nursing, partially filled by imported foreign workers. These nurses are being replaced by experienced new olim.

Continued on next page

It may not have received headlines overseas, and even in Israel it merited only minor attention, but a new world record, of sorts, was set by a Israeli sports team.

In a country where soccer is the major sport, with basketball and tennis running close behind, baseball never seemed to have a chance. Nevertheless, repeated efforts have been made to interest the country's youth, and two years ago breakthrough was made in the Sharon area, and a team of 10 and 12 year olds began to learn how to swing a bat, race for first, and even slam a homer once in a while. Previously most of the youngsters had not the faintest notion of what the game was all about.

When word reached here that the U.S. Air Force base in Ramstein, W. Germany, was to play host to a Little League world series, they decided to take part. The boys practiced hard, and a squad of 13 was chosen to make the trip. One of the highlights of the series was the fact that they even played a team which bore the colors of Saudi-Arabia, though the players were all the children of wealthy Saudis living in America. A game with a similar "Jordanian" team almost took place, but the Palestinian coach of the latter objected, and the game was called off. The Israelis played four other countries as well.

The whole thing was a tremendous success, the boys reported home by telephone. We had come to learn how to play, and not necessarily to win. We got lots of practice. We made many friends, and everybody liked us. We swapped hats and pins, and took pictures together. The crowd cheered us on, and yelled "Israel! Israel!". We did not feel that we were making history, but if those teams come to play here, that would be historic.

But what was the world record? The Israeli team lost all five of its games, though they comforted themselves by the fact that they had gained a lot of experience. They even learned the jargon of the game: "Just wait till next year!"

The scores? As stated, they lost all five games: Against Saudi Arabia, 50-0; West Germany, 14-0; Italy, 14-2; Britain, 16-4; Norway, 12-2. But just wait till next year! — C.A.

The new column for this week for Postmark Israel was delayed in the mail. The column for the week of Aug. 6 of last year. It still has value, but it should be noted that in this year's tournament, the young Israelis did much better, defeating at least one national team and then in the consolation phase winning games against two other countries.

COMMUNAL NOTICES

For up to 25 words

One insertion ♦ \$22

Two insertions ♦ \$40

Three insertions ♦ \$55

Four insertions ♦ \$65

Additional words are 75¢ each, per insertion. All advertisements must be accompanied by payment. If a box number is desired, add \$4 for each insertion. Box numbers are 4 words.

POST & OPINION

P.O. Box 449097, Indianapolis, IN 46202 ♦ 317 927-7800

positions open

RABBI — Midwest synagogue is seeking a rabbi to lead congregation and teach children. Send replies to Box 6130, The Jewish Post.

RABBI — full time, small Conservative congregation. Salary/benefit package \$30,000 plus parsonage. Respond

Congregation Sons of Israel, 2nd and King Sts., Chamberburg, PA 17201.

positions wanted

ORTHODOX RABBI — seeking position in medium or larger Orthodox Traditional or Conservative synagogue. Almost 20 years experience. Box 6143, The Jewish Post.

Renaissance rabbi

Lifestyles: It sounds as though a rabbi's middle name has to be "patience"...

Lapin: I'm afraid that I'm a very far cry from the ideal rabbi and that's a tribute to my friends in this community. I can assure you that no one who knows me will accuse me of false modesty, but this needs to be said. I'm a far cry from what some of my teachers were, so perhaps a rabbi's middle name should be "patience." I'm quite sure I could display a lot more of it than I do.

Lifestyles: As a boy, you studied in Israel. Now, when you go back as a rabbi and a tourist, do you feel you've come full circle?

Lapin: Well, I went to Israel because my father wanted me to study in the yeshiva at a very young age. Every time I have been to Israel, it's been to sit at the feet of a scholar and study. I have yet to go as a tourist. My perspective is consistent.

Lifestyles: Have your children been to Israel?

Lapin: No.

Lifestyles: Don't you want to show them the world you saw as a kid?

Lapin: I would like part of their education to include some time in Jerusalem, have them attend school as I did. I don't feel any strong urge to take them back to see South Africa. We have had them back in Europe and in England. When we take our summer vacations, we usually take them boating in very beautiful corners of the world. The Caribbean, the Hawaiian islands. Most recently, we have tended to like the Pacific Northwest. I think it's important that we spend time with them as a family, together in surroundings that are breathtaking. There is a blessing

that you're suppose to say upon seeing very, very beautiful sights, and it's understandable that you don't get the opportunity to say it that often in downtown Venice. But on the coast of British Columbia, you can, and it's a nice opportunity for them and for us.

Lifestyles: Is your future with Pacific Jewish Center?

Lapin: I think it is, for as long as Pacific Jewish Center wants to have me. There is no contract and I think again of the enormous tribute of the community that is part of the secret of my effectiveness as a leader. It's a little difficult to be the leader of a group of people who in two months time are going to ratify your contract or possibly discharge you. It's bound to have an inhibiting effect on your more unpopular decisions. I have not been so subjected. Another thing the people here are very magnanimous about: nobody here refers to me as the spiritual leader. I'm referred to as the leader of the community. The spiritual leader suggests that on mind-numbing questions, such as which blessing to say for which event, I'm the leader. When it comes to things such as how should we spend the next two-million dollars, obviously that

is not in the spiritual arena, and that is not how we work here.

Lifestyles: If you could tell people something you would like known about you, what would it be?

Lapin: I really don't know. I think I'm really most comfortable with no publicity. You probably know how little interviewing I have done. I shall go on doing what I do and most effectively with the least publicity. In practical terms, what this means is that, like any enterprise, a slow and steady growth is far healthier than a meteoric rise, which is often followed by a meteoric plummet. Our community had grown not because of a great deal of publicity, even with the Hollywood crowd and the glamorous associations the community has. There is just not that much publicity on it in the Jewish community and so when young people get involved, it's simply because the synagogue's Executive Director, Meyer Denn, will get a phone call from somebody who says, "I have a friend who's been studying in Venice and I would like to know a little more about it." It's word of mouth growth and there is a lot less misunderstanding and a lot less of somebody getting not quite what they bargained for.

Buchanan

Continued from page 5

bloodshed have outlasted the empires of the past and will certainly confound the meddling of the superpowers.

"The way to promote a new world order in the Middle East is to roll back Iraqi troops from occupied Kuwait, depose Saddam Hussein and demolish his ability to make nuclear and chemical weapons, strengthen Israel's economy and military and pressure Arab nations to sit down at the bargaining table with Israeli leaders and negotiate a settlement."

He concluded, "A 'settlement' imposed by an international conference will not work. Only those who live in the neighborhood can best resolve their conflicts."

100,000th immigrant in '90 is welcomed

JERUSALEM — Amid a tumultuous welcome the 100,000th immigrant to arrive in Israel this year was surprised by a reception committee headed by Absorption Minister Yitzhak Peretz. While Peretz recited the shehecheyanu blessing for a new or special event,

Yitzhak Ben Arieh Krasilchik, an 80-year-old Jew from Leningrad stepped from the plane.

Peretz told reporters he expected another 100,000 immigrants by the end of the year as the August figure was near 19,000 and September should top 20,000.

Free services wins out again

COLORADO CITY, Colo. — The decision of Temple Shalom to charge non-members for seats at Rosh Hashanah services has been

revoked after protests from some members. Since 1982 services have been free to non-members.

Krupnick

Continued from prev. page
rienced new olim. Another area, that of anesthesia, is suffering greatly from a shortage of qualified personnel. Soviet olim have already filled the gap in a number of hospitals including Shaare Zedek Medical Center, which has a number of them as staff members in various departments. In addition there are increasing reports of olim taking on any job available regardless of their qualifications in other areas. Others have organized group projects in their own fields.

An excellent example of this initiative in the arts are two outstanding personalities whom we had the pleasure of meeting and discussing their plans with them. The first is the world famous producer and impresario, Uri Lubimov, a great name on stage and opera, former Director in Moscow and La Scala Opera Houses, presently being feted as the guest of honor in the Festival in Berlin. Maestro Lubimov was banned from Russia in 1983 and was welcomed to Israel by Mayor Teddy Kollek and just recently welcomed back by Gorbachev personally. Uri, his wife and son live in Abu Tor, Jerusalem. With great enthusiasm he remarked, "I have been in practically every country in the world, but only Israel is the place where I live. This is home."

The second is Russia's outstanding playwright, 45-year-old Simon Zlutnikof, who arrived on aliya with his wife and daughter but one month ago from Munich where one of his many plays was performed. He phoned our building manager Ger-shou Luxemburg, who suggested that he go to the nearest synagogue. He went there, was received with kindness and assisted to get to Israel. He commented: "I learned what it means to be part of the Jewish people."

To our query, "How are you doing here?" He replied in Hebrew: "Hakol B'seder" (OK).

Both Uri Lubimov and Simon Zlutnikof are in the process of organizing a small theater group for popular performances. We wish them success. (Samson Krupnick may be reached at 22 Pinsky, Jerusalem 92228, Israel)

Marcus

Continued from page 9
Lady was plucking those three chickens, a shopper kept up a running stream of invectives against Jews and their robbing prices, their inferior status, etc., etc. Head down, the Chicken Lady kept on plucking — without responding.

Mama turned to the shopper and asked, "If you feel this way about Jews, why do you shop here?"

"Because kosher chickens make better soup," came the reply in a thick accent.

Flushed with anger, Mama turned to the Chicken Lady. "Why don't you throw this 'antisemitka' out?"

"And what will I do with these, three, already

plucked chickens?" sighed the Chicken Lady.

"I'll buy them!" stormed Mama.

"In addition — and also — to the one you picked?" checked the storekeeper.

"Yes — in addition — and also — but only if you throw this antisemitka out," agreed Mama, who could ill-afford such extra expense.

Gleefully, the Chicken Lady pointed to the door and shouted, "Ged — oudda here, you pogromnik!"

And that is how — with no freezer in those days — our little family wound up eating chicken for lunch and dinner — all week! And that was the only time I saw Mama put up a fight...

MYSTERY PERSON

Do you know who's who?

The Mystery Person has received the Community Service Award of the Jewish Theological Seminary.

The winner of the Post and Opinion Mystery Person will receive a two-month extension of their subscription. Responses must be made by mail. All correct guesses received prior to publication of the solution will win.

BOOK REVIEW SECTION

Ghetto Diary

By RABBI GEDALYAH ENGEL

The Kovno Ghetto Diary, Avraham Tory, Harvard University Press, 1990. \$34.95

A ghetto diary, a reminder of what took place under Hitler, is now available in English. Avraham Tory's *Kovno Ghetto Diary* is a survivor's effort to fulfill the wishes of 6 million Jews. Hitler's victims wanted to be remembered and avenged. Written by a member of the Kovno Ghetto Council, the volume records Tory's daily account of what he observed. This edition includes edicts of the Ghetto Council and contrasting proclamations of the German and Lithuanian rulers of the ghetto and Kovno.

From the moment this Jewish Ghetto was created by the Nazis in 1941, Jews lived crowded together, working desperately to fulfill diabolical commands, hoping they would be spared. All Kovno Jews shared feelings of despair — despair from witnessing loved ones loaded on trucks and cattle cars, often beaten and abused, never to return. Daily incidents in which Jewish lives were taken at the whim of a guard became commonplace. Death did not take a holiday during the three years of the Kovno Ghetto.

At times the inmates also hoped for a better tomorrow. It was not only the deeply religious, envied by Tory, whose faith allowed them to carry on believing, "Wir vel zey iberleben." (We will outlive them.) They also believed in gathering evidence for a day of judgment. Golub (Tory) quietly assembled five trunks of mementoes from the ghetto, his diary, as well as the decisions of the Jewish Council and the edicts of their murderers. With such faith in the Jewish people and mankind, those who knew their days were numbered stumbled on, feeling superior to the human monsters who squeezed them dry before throwing their corpses into the fire.

Avraham Golub was inspired by the dream of Father Abraham who believed in the destiny of his seed, "Through you all the na-

tions of the world will be blessed." Months before the ghetto was razed, the despair inside the concentration camp reflected the conviction that the remnants in Kovno would share the fate of the Vilna Ghetto. Dr. Elkes, head of the Council, then implored Golub to take his last will and testament to his two children in London.

Avraham Tory (Golub) escaped the Ghetto March 23, 1944. He set out with a threefold mission: to deliver the Elkes will, to survive and to eventually return to the Ghetto for the buried boxes. Tory, the Ghetto's messenger, is helped by Christian friends. A Kovno priest aids Golub as he begins his journey. Several months later when Russians were in control of the area, the survivor returns to the razed ghetto.

Tory's diary was published in Israel in 1988. The English translator made reference to both the Hebrew edition and the original Yiddish. An historical introduction by Martin Gilbert and explanatory annotations by Dina Porat were added.

Surviving the Holocaust is an act of piety, a prayer for the dead, and a hope that the living will act when their brothers are in trouble.

This remarkable volume provides history from several points of view. It contains what was salvaged from the original diary, plus day-to-day announcements of the Jewish Council, as well as the cruel edicts of the Nazis. The textual and historical notes by Dina Porat identify many names mentioned in the diary. Survivors are listed, most in Israel, some in America. Martin Gilbert, who has contributed so much to the history of the Holocaust, has written an outstanding introduction to the Kovno Ghetto Diary.

Avraham Tory has done more than write about the Holocaust. Now an Israeli citizen, he has come to America on several occasions to bring evidence against naturalized U.S. citizens who were involved in the mass murder of tens of thousands of Jews in the Kovno Ghetto. In 1982 Tory testified at the trial of Kazys Palciauskas, whom he identified as the Lithuanian mayor of Kovno appointed by German occupation forces. The diary reports the part

Palciauskas played in the destruction of thousands.

In 1984 Avraham took his diary to Toronto where he submitted documents that proved Helmut Rauca had been in charge during the first "Great Action" of Oct. 28, 1941, in which 10,000 Jews were executed. Rauca, who headed the Jewish desk at Gestapo headquarters, was found guilty, extradited to Germany and died in a prison hospital.

Mounting interest in the Holocaust, which has been sparked by Jewish survivors such as Elie Wiesel and Avraham Tory has done more than honor the Six Million Jews and countless millions of others who died because of Hitler's goal to take over the world. It has alerted the world to the dire consequences of remaining silent when a head of state uses its military prowess against weak neighbors.

As Gilbert notes, "For readers of the diary, its publication brings an additional dimension to our knowledge and understanding of a period in Jewish history which will remain a lament for generations to come."

Bitter Harvest

By JACK FISCHEL

Bitter Harvest, Gordon Kahl & the Posse Comitatus: Murder in the Heartland by James Corcoran Viking 1990, \$18.95.

In 1986, a Lou Harris poll, commissioned by the Anti-Defamation League, revealed that 75 percent of Iowa and Nebraska residents believed that the farm crisis of the 1980's was caused by the Reagan administration and international bankers, while 13 percent said the blameworthy with religious groups like the Jews. In response to another question, 27 percent of the residents said that farmers had always been exploited by Jewish bankers.

The most recent issue of the Nation (July 16th-23, 1990) devoted an entire issue to the problems presented by the American Neo-Nazi Movement. Available data suggests that anti-Semitism is alive and well in the

American heartland and that hate groups, such as the Aryan Nations, the Christian Identity Movement, skinheads the Ku Klux Klan and the Posse Comitatus, although small in number, have the potential of attracting large numbers of supporters in times of economic crisis.

It is with this in mind that we welcome "Bitter Harvest" by James Corcoran, the author's biography of Gordon Kahl and the evolution of the Posse Comitatus in North Dakota. The Posse Comitatus shares with other anti-Semitic and racist organizations the belief that Jews control the United States Government (Zionist Occupation Government or ZOG) and through the use of the Federal Income Tax are attempting to rule over all of America. The Posse, therefore, refuses to pay the income tax and recognizes no government authority beyond the County level.

Kahl, in particular, was involved in the murder of several lawmen who were attempting to arrest him for his failure to pay his income tax. Subsequently, Kahl became a fugitive, emerged as a hero among heartland farmers and was eventually killed in a shoot-out with U.S. marshals. Among Neo-Nazis, Kahl's death has earned him the status of martyr not unlike Horst Wessel among Nazis in Germany during the 1930's.

Corcoran's book is a detailed biography of Kahl's family life, his twisted belief system and the circumstances that led to his death. Sometimes we get more information than is necessary but this is balanced by the book's explicit message, which is that we continue to underestimate the appeal of hate groups such as the Posse Comitatus.

The election of David Duke in Louisiana and his current race for the U.S. Senate are reminders that the appeal of anti-Semitism and racism still find welcome ears in many parts of this country. Corcoran's book is well written and worth reading for anyone concerned with the issues raised in his book.

Holocaust victims like you and I

By JACQUELINE HECHTKOPF

Remember Who You Are, Esther Hautzig, Crown, 220 pp., \$16.95.

As a storyteller, Esther Hautzig is enchanting. She writes in such a vivaciously intimate style, reading her book, "Remember who you are," is like watching a performance in which one is being personally entertained. Readers should enjoy the opportunity to experience this vibrant personality as much as the stories themselves.

After an introduction of herself and how she came to write this collection of reminiscent sketches, Hautzig takes us back to Eastern Europe and her childhood city of Vilna. There we meet Aunt Margola, a tiny young woman with dark wavy hair and mischievous brown eyes, remembered lovingly for her energy and warmth. At the age of 23, during the Nazi occupation, Margola deliberately joined her elderly mother in a group selected to be shot. Hautzig presents a thoughtful discussion on whether or not this sacrificial act was indeed heroic.

"Aunt Margola" is followed by Mussik's story, Uncle Dodzia's, and the stories of other beloved relatives lost during World War II. Hautzig's fond childhood memories make the demise of Eastern European Jewry a personal reality. For to truly mourn a young victim of the Vilna ghetto, one needs a sense of what this little boy's life was like before the Nazis as well as who he could have become had his life not been taken.

Though Hautzig is quite sentimental, she stops short of melodrama, allowing her vivid portraits to succeed in a respect many Holocaust histories do not. Rather than piles of dead bodies and incomprehensible numbers, the reader sees the faces of loved ones who perished. One feels the loss of individual lives.

Other stories concern survivors of the Holocaust and Jews who have made aliyah to Israel. With great sensitivity, Hautzig describes people emotionally scarred by difficult experiences, yet

Continued on next page

BOOK REVIEW SECTION

Holocaust victims like you and I

Continued from prev. page
stoic in their desire to lead productive lives. For instance, the elderly "Mrs. S" who, after sustaining the loss of three husbands as well as her son, leads a full life "with the enthusiasm of a budding long-distance runner, practicing for a world record."

At the end of the book, when Hautzig describes her parents, she may have been a little too generous, especially in regards to her mother who Hautzig says, never complained about the many hardships the family endured. (They were deported to Siberia in 1940.) Yet like the delicious pastries Hautzig credits her mother with baking, "Remember Who You Are" can be easily forgiven for being a tad too sweet in places. In fact, this book is best described as a delightful treat.

A fine Jewish mysticism primer

Reviewed By RABBI RICHARD POLIRER

To Touch The Divine: A Jewish Mysticism Primer. Edited by Ben Zion Rader, Merkos L'Inyonei Chinuch: Brooklyn, New York, 1989.

This slim but significant selection of papers delivered at a 1981 International Symposium on Jewish Mysticism represents a fine introduction to Kabbalah, as understood by the Lubavitcher Chassidic Movement. There is a present-day, activist-oriented, and positivist approach that merits not only a hearing, but careful study and follow-up.

Ben Zion Rader, editor of "To Touch The Divine," sets the tenor of this work with a rhetorical argument: Why Talk of Kabbalah when most Jews don't know an Alef from a Bet? In answer, he acknowledges that the challenges of identity, direction, stability and faith plague the Modern Jew. For Chabad, however, Jewish mysticism is not a mere exercise; it is reality. Its fo-

cus is on the self and on action, for knowledge of the self leads to the touching of the Divine. In the words of the Lubavitcher Rebbe, "G-d can be comprehended better by action than by meditation."

By showing G-d's ongoing role in everyday life, the essays of this book bring Jewish Mysticism down to Earth for all to experience.

Despite the authors' protests to the contrary, these papers are not mere scratchings of the surface. They are complex and thought-provoking. For interests of this review, however, I present them in grossly oversimplified precis:

"On Jewish Mysticism" submits that Kabbalah is nothing new, and that this bridge between the spiritual and physical in life derives from Torah. Kabbalah is rational thought that allows us to examine ourselves and our life experience. It is not simply meditation for its own sake, but a realistic discipline that carries meditation and thought into reality and action. Man's attempt to behold G-d is only efficacious when it leads to Mitzvot, for it is this that creates a touching, as it were, between Man and G-d.

"Jewish Mysticism: Just Another Cult?" contends that cultic ideas are foreign to Kabbalah. Jewish mysticism is not "far out," but is really a special but normal and controlled human experience. Through the joy of Torah, the person feels awe, wonder, and truth, even though he can't really grasp it all. Kabbalah, then, is "tradition," based on Torah and Mitzvot, not human caprice. Though it is impossible to understand the entirety of Torah, it is nonetheless important to grasp even a little part of it. In so doing, we yearn for, or touch, the Divine.

In an essay to Teshuvah, we see the return to G-d as Divine affirmation, even as sin negates Him. Affirming G-d through Mitzvot enervates and animates our physical beings, even as sin robs our bodies of vitality. Teshuvah is not a process in time, but actually a glorious quantum leap, an immediate about-face and commitment to try again on the correct road in life.

Another short presentation cautions the reader not

to take the anthropomorphic phraseology of the Torah too literally. Speaking of G-d as a physical being or even a beam of light are just our poor, finite expressions, and bear no real semblance to the nature of G-d. In sum, the ineffable and unknowable G-d is just that: above our ken.

In an incisive observation of "Jewish Value Systems", we learn that we learn most about a society by studying its unguarded moments and "unimportant" customs. Striking examples are provided, contrasting Jewish values with those of other "civilized" nations.

A thoughtful perspective on Shabbat views the mystique of the day as being fulfilled through our own observance of and preparation for that holy time. Another examination demonstrates the practical road of the mystic, observing the guiding principles of great sages and their applications in the real Jewish World of their time.

Perhaps the most inspiring essay for me was Dr. Yitzchok Block's "Chabad Psychology and the Benoni of Tanya." The authoritative sourcebook of Chabad Chassidus, Tanya, implores Man to seek the Benoni or middle level in spiritual life. This is the goal for the average human being, whose personality is often drawn in "antagonistic directions." Since conflict is the lot of the average person, he is to seek the good and the G-dly and forsake the UnG-dly and evil. Understanding this, it is easy for Chabad to be very lenient in judging one's spiritual growth or decline. Thought, speech, and action — underlying Thought and Feeling, the hallmarks of the inner person, and the true basis for judging an individual. By definition, the Benoni cannot root out evil within himself by sheer force of will. His lot is the struggle of mastery over that evil, to be expressed in deeds called Mitzvot.

Thus, Chabad stresses that a Jew's life is a constant spiritual journey. It is the goal of the Jew to harness the power of Thought and Feeling in marshalling control over the externals — thought, speech, and action. Tanya, thus, speaks to Everyman. Perhaps this is the reason for its great success.

Taken as a whole, this

gathering of inspirational papers presents a brief and variegated introduction to the positivist mysticism of Chabad. The articles are actually individual study topics in their own right that speak to the Modern Jew in a clear and encouraging manner. Truly, they present aspects of the Divinity that they so seek to touch.

So, touch this book — often.

Touching evil

Reviewed By RABBI ISRAEL ZOBERMAN

Against the backdrop of the Eichmann trial, author Norma Rosen imaginatively weaves a drama of American lives in which she finds traces of the theme of evil as well as goodness. In a New York hospital for the purpose of delivering a baby she becomes a creative setting for contemplating the tragic death of children during the Holocaust as portrayed in a trial that through television penetrated the homes and minds of millions.

The motherly instinct to protect the young and vulnerable is an apt reminder of the havoc wrought by evil, while the extraordinary sympathy extended to a troubled youth is perhaps meant to reflect the altruistic aspect of human nature with its own excess of self-sacrifice and thus hopefully balancing the enormity of evil. Though the author's literary approach is intriguing, the plot itself might be overly intricate. In the Foreword, her following conclusion is bound to haunt us: As safe Americans we were not there. Since then, in imagination, we are seldom anywhere else."

Jacob Neusner, Father Greeley

Reviewed By RABBI ALAN J. YUTER

Intertextuality and the Reading of Midrash, by Daniel Boyarin, (Bloomington and Indi-

anapolis: University of Indiana Press, 1990)

In *The National Jewish Post and Opinion*, [July 4, 1990, p. 17] Jacob Neusner writes a scathing critique of Daniel Boyarin's "Intertextuality and the Reading of Midrash," and he argues that Jose Faur's "Golden Doves with Silver Dots" is a far more original and compelling work." Now, Boyarin dismisses Faur's work, but he does not even address Faur's arguments. While Boyarin treats Faur with polite demurral, he responds to Neusner with disdain.

After dealing with Neusner's dismissal of the literary approach to rabbinic texts — Neusner emphasizes historical and social scientific approaches — Boyarin observes that Neusner's critique of Salo Baron's lack of expertise in economic theory is mean-spirited, since he claims that Neusner is unaware of "the latest developments in literary theory and the theory of literary history." In other words, Boyarin contends that scholars who live in glass houses would be prudent not to throw polemical stones.

Boyarin is a loyal and admiring student of the late Professor Lieberman, who treated Neusner with rude disdain. It is therefore possible that this polemic has a personal as well as intellectual dimension. Further, Neusner is critical of the entire literary school of analysis, of which Boyarin and his friends are a part. While Professor Jose Faur's "Golden Doves" takes an intellectual polemic position, it is scrupulously proper and polite in its rhetoric. We must therefore address what Boyarin is doing in this work and what is at stake in the different readings of rabbinics that are offered in the works of Faur, Neusner and Boyarin.

Boyarin writes a very technical book on midrash, using semiotic theory, or the study of signs. He also professes Orthodox Jewish beliefs, albeit in a very unorthodox way. To understand Boyarin's work, one must be well versed in both current literary theory and rabbinics; consequently, his volume has a very limited audience. Boyarin argues that the rabbinic authors of the Mekhilta, or legal midrash

Continued on next page

BOOK REVIEW SECTION

Jacob Neusner, Father Greeley

Continued from prev. page
on Exodus, were responding to the problems of textual ambiguity in the Torah, and they were offering readings of the Exodus narratives that address the questions raised by the Bible critics.

Like Orthodox Jewish believers, Boyarin affirms his faith in the *masora*, or tradition. He never espouses in his name an ideological position that is forbidden by the halakhah. But he shows that the rabbinic reading, given its assumptions, is very plausible and that as expressions of culture, rabbinic and biblical texts respond to shared culture context. By explicating the "intertext," Boyarin shows the multidimensional quality of rabbinic as well as specific biblical narratives.

Neusner, the academic scholar, contends that scholarship should not be biased by Orthodox belief, and while this reviewer rejects the possibility of an "objective" or value free reading of anything, Boyarin's constant use of the first person and his recurring confessions of Orthodox faith are a bit unusual in an academic setting.

Boyarin did not read Faur carefully. Although he dismisses Faur, many of Faur's conclusions are actually proven by Boyarin! Both Faur and Boyarin reject the conventional academic dogma that there is a *pe-shat*, or simple, "objective" reading of Scripture, or for that matter, any text.

Faur starts and concludes with Orthodox assumptions, and his position undermines the political dogma of the secular academic Jewish establishment, as is noted by the literary critic, Robert Alter. He uses critical theory to explicate the literary ideology of rabbinic literature. Unlike Faur, Boyarin appreciates the intellectual thrill of Biblical criticism, an he is impatient with fundamentalists who refuse to ask what he believes are important and interesting questions. He does, however, appear to opt for Orthodoxy when dogma and scholarship conflict.

Neusner appreciates

Faur's work more than Boyarin's for good reasons. Faur presents a picture of a "Judaism," a Judaic system that says something, and Faur's "Golden Doves" can be read and understood by Talmudists or literary people. In other words, Neusner finds that Faur explicates a religious statement, and this is precisely what Neusner thinks [no less than this reviewer], is important. He also finds Faur's monograph to be readable.

As Boyarin noted, Neusner's many skills do not extend into the field of literary criticism. Neusner has difficulty understanding Boyarin because Boyarin's book is replete with technical literary jargon.

Boyarin's, Neusner's, and Faur's reading of rabbinics are based upon important ideological as well as methodological differences. Boyarin is an unorthodox Orthodox Jew. Neusner contends that Boyarin is saying that "human beings can master the Torah, but God cannot." What Boyarin means is that human beings are entitled, with tradition and the method of filling the gaps in the intertexts of Scripture, to understand Scripture in a way that is not necessarily intended by the Author. But Faur made the exact same point when he argued that the tradition, once transmitted through the human agency of the *bet din*, or Jewish supreme court, is surrendered to the Jewish people, and God's own opinion of rabbinic interpretation has no legal significance as long as that interpretation is faithful to the interpretive code of Torah. While their foci differ, the findings of Faur and Boyarin converge!

Unlike Boyarin, whose audience is the secular academic community, even as his own commitments are Orthodox, Faur addresses his audience in the rhetoric of secularity, but with a theology that while humanistic, is unapologetically Orthodox. He is more concerned with demonstrating the integrity and world construction of his Tradition than the intellectual thrill of "objective" scholarship. Even more forcefully than Boyarin, Faur denies that there is any "objective" or innocent reading of any text. For Boyarin, this is an issue of academic opinion; for Faur, it is an article of

faith.

Although Neusner is a scientific scholar of religion, he appreciates Orthodox Judaism from a distance. He has argued that Orthodox Judaism is but one Judaism among many, while this reviewer would argue that only Orthodoxy corresponds to the Judaism of the "dual Torah," which is the insightful description which Neusner assigns to the Judaism of the ancient rabbis. Faur has translated this Orthodox Judaism into a language that the academic outsider can understand, and has earned the ire of secular scholars who, while not refuting him, consider his position an academic heresy in the face of secular dogma. Like Neusner, Faur is a threat to the Jewish academic establishment.

This reviewer holds Neusner, Faur, and Boyarin in the highest esteem. Neusner's reading of the Mishnah will stand the test of time, whatever weaknesses it has. Neusner knows a great deal; but he does not know everything, and he never claimed that he did. He sees the Mishnah from a distance, and this perspective enabled him to make a very important intellectual contribution to the understanding of Judaism. Because Neusner is a skilled pedagogue who has written educational as well as academic texts, his writing is the most readable of the three. Faur, whose writing is technical and therefore somewhat more difficult, is nonetheless a skilled linguist who explicates the religious statement of the sages, the continuation of which he finds in the classical Sefardic tradition. While Boyarin takes pains to present his materials interestingly, the organization of his argument is superb, and his pedagogic strategy is well conceived, he did not write his work in a way that can be comfortably read by non-experts. Existentially speaking, Boyarin is both insider and outsider; he writes like a secular academic who happens to be an Orthodox believer.

All three scholars have made important contributions, and following Boyarin's advice, good scholars should be read critically, but with collegial generosity. Unfortunately, all too many scholars treat scholarship as, to use

Neusner's words, a "blood sport."

The Jewish sages whom Neusner, Boyarin and Faur study teach that the jealousy of scholars increases wisdom, and debates undertaken for the sake of heaven are destined to endure. Hopefully, they will endure with less polemic, so their wisdom can be appreciated by an appreciating, learning and learned public.

From Abraham to the Temple

Reviewed By DOCTOR FRANK ROSENTHAL
Ancient History — A Short History From Abraham to the Roman Destruction of the Temple, Biblical Archaeology Society, Washington, D.C., Hershel Shanks, ed., 1988, 259 pp.

In a text of 235 pages, divided into eight chapters — The Patriarchal Age, Israel in Egypt, The Settlement in Canaan etc. — an accurate account is given of Israel's experience from its beginnings to the catastrophic end of the Second Temple period.

Each chapter is written by a recognized scholar in the field, American, Israel, French and Jewish, Protestant, Catholic. The historical data in the biblical text, including apocrypha and the New Testament, are critically evaluated and tested against and in light of the evidence provided by archaeological materials and extra-biblical contemporary literary sources.

Hershel Shanks of the Biblical Archaeology Society, served as the editor, wrote an important explanatory introduction and provided the many illustrations and colorplates that enrich the text. Some 20 pages of endnotes and an index complete the critical material.

It is a magisterial study, somewhat dry to read but perfect for the student of the period, and at this moment the most up-to-date presentation of this significant history.

Books Received

- Shirley and Marty: An Unlikely Love Story, Shirley Jones and Marty Ingels with Mickey Herskowitz, William Morrow and Company, New York, 1990, 335 pp., \$19.95.
Looking for the Face of God, Deena Metzger, Parallax Press, Berkeley, 1990, 96 pp., \$8.00.
When the World Was Whole: Three Centuries of Memoirs, Charles Fennell, Viking, New York, 1990, 266 pp., \$19.95.
Promised Lands, Peter Sacks, Viking, New York, 1990, 86 pp., \$17.95.
A Restatement of Rabbinic Civil Law, Volume 1, Emanuel Quint, Jason Aronson Inc., New Jersey, 1990, 336 pp., \$30.00.
A Century of the Canadian Jewish Press: 1880s-1980s, Lewis Leventhal, Borealis Press, Ottawa, 1990, 560pp., Price unavailable.
When Life Falls It Falls Upside Down, Lou Myers, Grove Weidenfeld, New York, 1990, 193 pp., \$12.95.
Broken Places, Laszlo Petrovics-Ofner, The Atlantic Monthly Press, New York, 1990, 241 pp., \$19.95.
Jewish Self-Hatred: Anti-Semitism and the Hidden Language of the Jews, Sander L. Gilman, Johns Hopkins University Press, Baltimore and London, 461 pp., Price Unavailable.
An Artist You Don't Have to Get by, Jeanne Magrini and Howard I. Bogot, UAHC Press, New York, 1990, 115 pp., \$10.95.
A Touch of Heaven: Eternal Stories for Jewish Living, Annette Labovitz, and Eugene Labovitz, Jason Aronson, Inc., New Jersey, 1990, 287, 305 pp., \$19.95.
The Healer, Annette Appelfeld, Grove Weidenfeld, New York, 1990, 220 pp., \$18.95.
The Book of David Rosenberg and Harold Bloom, Grove Weidenfeld, New York, 1990, 340 pp., \$21.95.
Why Genocide?: The Armenian and Jewish Experiences in Perspective, Florence Mazian, Iowa State University, Ames, 1990, 291 pp., Price Unavailable.
A Place We Never Been, David Lowenthal, Viking, New York, 1990, 194 pp., \$18.95.
Returning Words to Flesh: Feminism, Psychoanalysis, and the Resurrection of the Body, Naomi R. Goldenberg, Beacon Press, Boston, 1990, 200 pp., \$19.95.
Eight Tales for Eight Nights: Stories for Chanukah, Peninah Schram and Steven M. Rosman, Jason Aronson, New Jersey, 1990, approx. 175 pp., Price Unavailable.
Vegetarian Celebrations: Menus for Holidays and other Festive Occasions, Nava Atlas, Little Brown and Company, Boston, 1990, 276 pp., \$14.95.
Stones in the Soul, Ben Kamin, Macmillan, New York, 1990, 229 pp., \$18.95.
Hagar the Egyptian, Serina J. Teubal, Harper and Row, San Francisco, 1990, 228 pp., \$19.95.
Painted Black, Car. A. Ranzetta, Harper and Row, San Francisco, 1990, 271 pp., \$18.95.
Trumpets of Silver, Norma Harris, Dutton, New York, 1990, 307 pp., \$18.95.
Talking About Death, Earl A. Grollman and Susan Arnold, Beacon Press, Boston, 1990, 118 pp., \$14.95.
Tales of the Fathers of the Conservative Movement, Bernard Mandelbaum, Shengold Publishers, New York, 1990, 80 pp., Price Unavailable.
Jewish Spiritual Practices, Yitzhak Buxbaum, Jason Aronson, New Jersey, 1990, 752 pp., \$50.00.
The Midrash: An Introduction, Jacob Neusner, Jason Aronson, New Jersey, 1990, 256 pp., \$25.00.
Bearing the Unbearable, Frida W. Aaron, State University of New York Press, Albany, 1990, 242 pp., \$29.50.
A Question of Values, Hunter Lewis, Harper and Row, San Francisco, 1990, 282 pp., \$17.95.
Jews and Christians: Exploring the Past, Present and Future, James H. Charlesworth, American Interfaith Institute, Philadelphia, 1990, 258 pp., \$19.95.
The Chanukah Guest, Eric A. Kimmel and Gloria Carmi, Holiday House, New York, 1990, \$14.95.
Hanukkah, Miriam Chaikin and Ellen Weiss, Holiday House, New York, 1990, 32 pp., \$4.95.
Practical Medical Halachah: Third Revised Edition, Fred Rosner, M.D. and Harvey Moshe Tendler, KTAV Publishing House, Inc., Hoboken, 1990, 191 pp., \$14.95.
Political Socialization, Citizenship Education, and Democracy, Orit Ichilov, Teachers College Press, New York and London, 1990, 386pp., \$41.95.
Rabbis and Lawyers: The Journey from Torah to Constitution, Jerrold S. Auerbach, Indiana University Press, Bloomington, 1990, 272 pp., \$25.95.
Seven Jewish Cultures, Elzaim Shmuel, Cambridge University Press, New York, 1990, 293 pp., \$42.50.
The Exodus and Unity of God, Fred Rosner, Jason Aronson, New York, 1990, 264 pp., \$25.00.
David Duke: Evolution of a Klanman, Michael Zatarain, Pelican Publishing, Gretna, 1990, 304 pp., \$19.95.
A Piece of the Wind, Ruthilde Krobberg and Patricia C. McKissack, Harper and Row, San Francisco, 1990, 164 pp., \$16.95 cloth, \$9.95 paper.
From Landsgut to Jerusalem, Hillel Butman, Bernini Books, Berkeley, 1990, 353 pp., \$19.95.
Flowers in the Blood, Gay Courter, Dutton, New York, 1990, 615 pp., \$19.95.